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The Outlook of Missions

VOLUME XXII

OCTOBER, 1930

NUMBER 10

THE FRONTIER

Title of the Service for Home Mission Day

NOVEMBER 9TH, 1930

"The story of American Home Missions is one of the great chapters of Church history. It has never been told adequately. Its significance for the Nation has never been fully realized. It is as thrilling as the story of the pioneer settlers, as dramatic as the tales of Indian battles and buffalo hunts on the plains, as consequential as anything that three centuries of national progress have produced. Nothing in the history of modern Europe can compare in scope or importance with the American exodus to the West, and nothing in the history of Catholic Medievalism or of the Protestant Reformation was more epochal in its consequences than the peaceful conquest of the Western mind and heart for Christian ideals."

The Special Offerings of the Day are to be Devoted to
THE MEMORIAL REFORMED CHURCH, MADISON, WISCONSIN



A SUNDAY NIGHT STUDENT GROUP AT MEMORIAL REFORMED CHURCH,
MADISON, WISCONSIN

Prof. Koriyama, of Japan, the special speaker and Dr. Bolliger are standing at the left.

Books and Pamphlets on Stewardship

A number of excellent Stewardship books, either for reading or for study are now available at a nominal cost.

A Set of Five Books for Reading

may be had from the Executive Committee of General Synod for One Dollar. They are: "The Message of Stewardship," Cushman, 40c; "The Victory of Mary Christopher," Calkins, 15c; "Royal Partnership," Melvin, 50c; "Dealing Squarely with God," Cushman, 15c; "The Way to the Best," Anderson, 25c. If purchased together, all five will be sent post-paid for \$1.00.

Books Recommended Especially for Stewardship Study Are:

"Stewardship for All of Life," Lovejoy, 75c; "The Stewardship Life," Crawford, \$1.00; "The Way to the Best," Anderson, 25c; "Jesus' Teaching on the Use of Money," Brown, 50c; "Royal Partnership," Melvin, 50c paper; \$1.00 cloth.

For the Sunday School: "Christian Stewardship," Pollard, 35c (13 lessons); "Christian Stewardship," McConaughy, 40c (13 lessons); "The Meaning of Stewardship," Luccock, 40c (13 lessons).

"Life as a Stewardship," Morrill, 15c (for intermediates); "Stewardship in the Life of Youth," Williamson & Wallace, 50c (for young people); "Stewardship in the Life of Women," Wallace, 50c (for women); "Stewardship Stories for Boys and Girls," Robinson, 35c (for children); "Diary and Budget Account Book for 1931," 25c. (A pocket diary bound in red Russia leather, with special pages for budgeting as well as some excellent Stewardship material.)

Suggested Pamphlet Literature

Pamphlet literature of all kinds is available, as well as plays, pageants, etc. In requesting pamphlet literature from the Executive Committee of General Synod

please state definitely and clearly the purpose for which the literature is desired and every effort will be made to send suitable material. The leaflets mentioned will be furnished at cost, ranging from 25c to \$1.00 per hundred postpaid. A few of them are free. Single copies will be sent without charge.

For Men

A Christian and His Money.
A Short Cut to the Gold Fields.
Jones and His Money.
The Stewardship of Self.
A Business Man's Stewardship Platform.
Workers Wanted.
Redeeming the Time.
Calling the Witnesses.
Using God's Dollar in Partnership with God.
Using God's Day in Partnership with God.

For Women

Money Raising or Stewardship?
Women as Stewards.
Women and the Tithing Problem.
The Story of Aunt Nan.
The Log Church Wedding.
Thanksgiving Ann.
The Stewardship of Self.
No Head for Figures But a Heart to Give.
Sunday School Teaching as an Opportunity for Christian Stewardship.

For Young People

Marjorie's Memorandum.
Homemade Stewards.
Life's Plan on God's Plan.
Workers Wanted.
The Stewardship of Self.
Marilee Interprets Malachi.
The Story of Aunt Nan.
The Stewardship of Time.
Finding Your Life Work.

For General Use

The Principles of Christian Stewardship (Reformed).
Christian Stewardship Principles (United Stewardship Council).
Stewardship Scripture Memory Verses.

Stewardship Mottoes

Four wall mottoes with Stewardship messages, 15c, postpaid.

THE EXECUTIVE COMMITTEE OF THE GENERAL
SYNOD OF THE REFORMED CHURCH IN THE U. S.
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The Quiet Hour

JULIA HALL BARTHOLOMEW

Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you! —MATTHEW 6:33

For that wide-open avenue of prayer,
All radiant with Thy glorious promises,
We thank Thee, Lord!
—JOHN OXENHAM.

He will refine our spirits so that we may be able to distinguish things that differ, and that so we may know the difference between the holy and the profane.

—JOHN H. JOWETT.

The outcome of humility in worship is the increase of perseverance and grace in personal religion.

—JAMES MOFFATT.

“I want to know Thy guiding voice,
To walk with Thee each day;
Dear Master, make me swift to hear
And ready to obey.”

Not till we stand before the Lord—
A nation splendid and unafraid,
Made in the image that God made,
No man a tyrant and none a slave,
Shall the world be saved, as He meant to save!
—ANGELA MORGAN.

All life is miraculous in the sense of being mystic and wonderful, but nothing is miraculous in the sense of being out of harmony with eternal law.

—VAN RENSSELAER GIBSON.

The sure standard of a man's greatness is the measure of inspiration he imparts.

—FREDERICK F. SHANNON.

As the rose-glow of an evening sun can turn mountains, sky and valleys into something more than just valleys, mountains and sky, so when we most unreservedly take one another as persons, our world becomes suffused with new meaning.

—GEORGE A. COE.

It breaks His heart that kings must murder still,
That all His hours of travail here for men
Seem yet in vain—and who will bring white peace
That He may sleep upon His hill again?
—VACHEL LINDSAY.

I have asked for a cupful, and the ocean remains! I have asked for a sunbeam, and the sun abides! My best asking falls immeasurably short of my Father's giving.

—J. H. JOWETT.

The transitions in our modern life, the new problems that arise, the difficulties of the tasks that now and again fall upon us, we are not afraid of these because we believe in the resurrection.

—ROBERT E. SPEER.

Just these things will then seem worth while:
How to make Life more wondrously sweet,
How to live with a song and a smile,
How to lay our lives at Love's feet.
—ERIC P. DAWSON.

“The world, and indeed all our hearts, only slowly and painfully learn to pass from self-seeking to self-giving.”

“When the last lip is palsied,
And the last prayer said,
Love shall reign immortal
While the worlds lie dead.”

Christ wills one flock, and this requires us not only to labor for the reunion of all Christendom, but to seek that unity of faith which is essential to its achievement and wholesome permanence.

—FRANCIS J. HALL.

The Prayer

“O LOVE divine, before the majesty of Thy patience, the glory of Thy pity, we humble our faithless and impatient hearts! Grant us Thy peace! Amen.”

The Outlook

VOLUME XXII

OCTOBER, 1930

NUMBER 10

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

Lordship, Discipleship, and Stewardship

REV. PAUL J. DUNDORE, PH.D.

SOMEONE informs us that the Annapolis Naval Academy offered a prize for the best essay explaining the failure of the Spanish Armada. The judges offered the prize to a midshipman whose essay contained this single sentence: "The Spanish Armada failed from the lack of three ships—seamanship, marksmanship and leadership." The retarded progress of the Church and especially the impoverished condition of the finances of the Church are due to the lack of the proper recognition of three ships—Lordship, Discipleship, and Stewardship.

The term "Lord" has been for many years a political, social and military title. As such a lord is a person of high authority, before whom men come with a profound sense of reverence and obedience or else they will be subjected to a severe penalty.

The Lordship of Jesus is free from such political and military conceptions. He rejected all titles and refused formal homage. The Lordship of Jesus found expression in service rendered and sacrifices made in behalf of a suffering humanity. Jesus is accounted great and influential in the lives of nations and individuals not due to any material power He exerted whilst on earth but due to unselfish service rendered. He teaches this truth very explicitly: "Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be

your minister; and whosoever would be first among you, shall be servant of all. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many." In His service and sacrifice we see the meaning of His Lordship.

Jesus propounded principles rather than rules, and in all His teachings bearing on God and man, the complex relationships of modern life, the Lordship of Jesus requires us to accept His teachings as final and ultimate authority. By precept and example He impresses upon us the need of unselfish service and sacrificial love.

Genuine discipleship always is eager to learn the teachings of Jesus and to embody His life and spirit. Jesus, well-nigh twenty centuries ago, saw the selfishness, greed, and avarice of the men of the present day and then He gave very definite teachings on the use of money. The major part of His parables deal with this subject. It is doubtful whether any one subject receives more attention in His teachings than the subject of Stewardship. The Lordship of Jesus implies that we accept these teachings as authoritative and final. We are so apt to substitute other teachings which may minister more to our comforts and inclinations. The present Stewardship Year, above all things, aims to have the membership of the Church learn anew the teachings of Jesus on the acquisition and distribution of wealth, the consecration of self upon the altar of service and sacrifice. As true disciples we should form stewardship

study classes and aim to learn the principles Jesus taught on this vital subject.

Stewardship is the expression in human conduct of the principles and life of Jesus as it bears on the life of service and sacrifice. It is the translation of our knowledge we attain as disciples into the activities of life. Stewardship calls for the doing of the will of Jesus in our human relationships. It is here that the principles and life of Jesus must be applied in our daily living. All things have not been subjected to the Lordship of Jesus. "The devils of greed and selfishness and passion, of hate and prejudice and force still hold sway, unchecked and sometimes unchallenged, over wide areas of human

life." In our failure to practice Christian Stewardship we fail to crown Jesus as "Lord of all." Jesus might well say to us in this twentieth century what He said to the people in His day: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." "Why call ye me Lord, Lord, and do not the things that I say?"

We cherish the fond hope that the observance of the Stewardship Year may lead the Church to give proper recognition to these three ships—Lordship, Discipleship, and Stewardship.

Greenville, Pa.

The Summer Missionary Conferences

A. V. CASSELMAN



COLLEGEVILLE MISSIONARY CONFERENCE 1930

THE last of the Summer Missionary Conferences has just come to a close, and it is now possible to look back over the Conferences of this summer and note some general characteristics and results of the whole Conference season.

Conferences were held this year as follows: Frederick, Md., at Hood College; Brooklyn, Ind., at Bethany Park; Salisbury, N. C., at Catawba College; Saltsburg, Pa., at Kiskiminetas Academy; Tiffin, Ohio, at Heidelberg College; Collegeville, Pa., at Ursinus College; Lancaster, Pa., at the Theological Seminary; Plymouth, Wis., at the Mission House; Buffalo, N. Y., at Zion Church.

As is always the case, each missionary conference has a distinct individuality which distinguishes it from every other conference. It would be interesting to note some of these characteristics peculiar

to the individual conferences, but space will not permit us to do so. There were, however, certain characteristics which were common to all of the Conferences this year, most of which were decidedly encouraging, and we think the readers of THE OUTLOOK OF MISSIONS will be interested in these very things.

It was rather generally expected this year that on account of the financial depression which was felt all over the Church that there would be a falling off of the attendance at the Conferences this year. Very happily this was not the case; in fact, the very opposite proved to be true. Every one of the Conferences this year was more largely attended than last year with the exception of one, and that had practically the same enrollment as last year. This was a surprise and a delight to everybody connected with the

Conferences. Five of the Conferences proved to be the largest ever held at their respective locations. These were Frederick, Catawba, Bethany Park, Mission House and Buffalo. Bethany Park just about reached the limit of its capacity for entertaining delegates, while the Mission House carried off the banner this year for the largest attendance, with a registered enrollment of 274 delegates. The officers and committees in charge of these Conferences were most enthusiastic over the result.

Another thing which was characteristic of all of the Conferences was the fact that the delegates entered with great enthusiasm into the study of the two rather exceptional topics for the Reformed Church—The Foreign Mission theme being "India," and the Home Mission theme, "The Caribbean Islands." The Reformed Church does not have missions in either of these areas, and yet the delegates to the Conferences entered with great zest into the study of these two subjects. Perhaps it was just because the themes for study were not so familiar to our Reformed Church folks that they seemed to have an added attraction. The study books and material for this year were exceptionally well prepared and most interesting, and this fact, no doubt, had much to do with the success of the classes.

Another interesting and at the same time very encouraging characteristic of the Conferences this year was the fact that there were more congregations represented in the sessions than ever before. In every Conference there were delegations from congregations which had never before been represented at a Summer Missionary Conference. The congregational delegations were, for the most part, smaller and more carefully chosen than ever before. The fact that such delegations came from so many congregations is one of the most favorable facts we have to report concerning this year's Conferences. This is as it should be. The Conferences should grow along this line until every congregation is represented by a well-selected delegation. The day of huge competitive delegations from a few large congregations is happily past. A smaller body of delegates, very carefully selected from a large number of congregations is ideal. We approached this ideal this summer more nearly than ever before.

The class room work in the Conferences this year was of very high order. Many of the Conferences reported an attendance of one hundred percent at every session of the class. This speaks well for the splendid work of the teachers, for the interesting way in which the subject matter was presented in the textbooks, and for the fine spirit of the dele-



KENTUCKY
CLASSIS
DELEGATES
AT
BETHANY
PARK



FACULTY AT TIFFIN CONFERENCE

gates who made up the Conferences. It can be stated with assurance that this year's series of Summer Missionary Conferences was the best educationally that we have ever had. If this same willingness of the delegates to participate is carried back to the home congregations, there should be some splendid and exceptional results of this year's Conferences evidenced in the life of the congregations during the coming season of church work.

Another thing ought to be mentioned which was a thorough test for the Conferences. This year's Conferences were held in the hottest weather ever recorded in summer conference time. One Conference after another simply sweltered by day and by night in almost unbearable heat, but it must be said to the credit of the fine-spirited delegates that they kept at their tasks and remained faithful to their work throughout the most trying and uncomfortable weather.

Another very favorable characteristic which was noted at every Conference was the large book sales. Never before have so many books been sold at the Conference book tables. This is, perhaps, due to three reasons. In the first place, there was more missionary material available in book form this year than ever before; and all of this missionary literature was more attractive in form and content than ever; and, finally, the great interest shown in the reading courses of the Woman's Missionary Society was evident in the sales.

With this mass of missionary literature carried back to the congregations, there should be a fruitful lot of missionary reading done in the churches this winter.

There is one general characteristic of many of the Conferences that is not so encouraging as those which have already been mentioned, and that is the fact that there was among the delegates so small a proportion of young men. Of course, it is becoming increasingly difficult for our young men, who are employed, for the most part, at summer jobs, to secure a vacation in the middle of the summer. This was especially true this year. Nothing is more desirable for the Conferences and helpful to the churches than to have the young men of the church interested in the modern missionary enterprise.

A special word might be said concerning Lancaster. The character of the Summer Conference at Lancaster this year was changed and made into a School of Missions. There were two two-hour class periods in the forenoon at which five classes were taught in subjects missionary

(Continued on Page 450)



CRYSTAL LAKE
Where Mission House Conference Picnics
Every Year

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Our Home Mission Day Beneficiary

FOR more than twenty-five years the Board of Home Missions has annually, on Home Mission Day, the second Sunday in November, brought some definite phase of its work or some specific Mission to the attention of the Church at large. In this way quite a number of our Missions have received substantial aid which enabled them to secure adequate equipment for their work. By this plan our Sunday Schools have had frequent opportunity to register their interest in the cause of Home Missions. It is not always easy for the Board to select the beneficiary of this special offering from year to year. The requests are so numerous and the Missions themselves so worthy and the opportunities so great that a selection becomes a somewhat difficult matter.

This year the Board has named our Memorial Mission at Madison, Wisconsin, as the beneficiary. A number of reasons prompted this decision. Wisconsin has a large Reformed constituency. It was settled in the middle of the last century by a large number of German immigrants. So numerous was this element that at one time it was seriously proposed to call the State—The German State. Many of these German-speaking people before coming to America belonged to the Reformed Church and naturally they established Reformed congregations in this new land of their adoption. In due time the Synod of the Northwest was organized with Wisconsin as its center. In order to provide an educated ministry and to care for the educational interests of their young people these German pioneers established the Mission House near Sheboygan. In course of time this institution developed into three departments, an academic, a college and a theo-



REV. CALVIN M. ZENK
Pastor, Memorial Reformed Church,
Madison, Wisconsin

logical faculty. Here most of the Ministers now serving congregations in the Synod of the Northwest received their training. Without it the work in that section of the Church could not have prospered as it did.

The capital of the State of Wisconsin is Madison, which is quite centrally located. It is not so far distant from Milwaukee and is a railroad center from north to south and east to west. While the Reformed Church is still prevalingly a rural denomination, and some of its largest congregations are in country communities, it has followed its constituency as this has moved from the country to our larger centers of population. Naturally an increasing number of our Reformed

people gravitated to the cities, especially to those which provide educational and economic or industrial advantages. It is good strategy to occupy our growing cities with adequate church facilities. But it took the Reformed Church a long time before it recognized the spiritual opportunities which such a capital city as Madison afforded. Here the State University is located and thither hundreds of students from Reformed families are coming for their education.

It was not until during the summer of 1917 that a Reformed Church was organized in this growing metropolis. Sixty-two members entered as charter members into the organization. That many members of the Reformed Church prior to that date resided in Madison and joined other denominations is only too true. Work should have started at a much earlier date. It is always easier to get in on the ground floor than to enter later on. But even so it was not too late to start a congregation of our own faith. But beginnings are always difficult and to provide adequate equipment is always expensive. The work was begun on a very modest scale. A private dwelling was secured which served during all these years as a church and parsonage. Thir-

teen years have passed and the growing congregation long since has outgrown these temporary quarters. In the meantime the congregation has grown to a membership of 215 with a Sunday School enrollment of over 100. A large body of Reformed students attending the University are looking to our Church for spiritual guidance and inspiration. The present facilities scarcely make this possible. The time has now come when a proper and permanent church edifice must be erected. Plans have been drawn, the contract has been awarded and late this fall or in early winter the building will have been completed and a larger and more efficient program can be followed. While the congregation itself is raising a liberal sum to make the new church possible, it looks to the Church at large to come to its aid with a substantial contribution. The plans of the new church do not call for an elaborate or expensive edifice, but for one that will be adequate to the needs of the community and to our modern methods of church work. There is still a debt of \$3,800.00 resting on the old property which, of course, must be provided for in the new building program. The Mission pays \$1,100.00 towards the pastors' salary which is supplemented by



STUDENT CHOIR OF MEMORIAL REFORMED CHURCH, MADISON, WISCONSIN
Twenty-five young people were members last year. The choir is directed by Mrs. C. M. Zenk.

\$900.00 by the Board of Home Missions.

Here is a challenging opportunity for the Church at large to assist a worthy, a struggling but a promising Mission to do its work in a strategic city. If we render this assistance *now* the future of this congregation is definitely assured. It means much for us to occupy adequately the Capital City of the great State of Wisconsin. Hundreds and thousands of our Reformed people will, during the years, move to Madison and we owe it to

them to provide a church home for them. We owe it to our young people, to the students at the University, to keep them in the fellowship of the Church during these, the most impressionable years of their lives. Let all our congregations and Sunday Schools on the second Sunday in November lay a liberal offering on the altar which the Board of Home Missions will be glad to donate to the Memorial Reformed Church at Madison, Wisconsin.

The Objective for Home Missions

REV. WM. F. DELONG, D.D., *Superintendent Church Building Department*

GREAT changes have taken place in all lines of work during the past century. Marvelous progress has been made. The work of Home Missions is no exception to this statement.

When the work of Home Missions was started a little more than a century ago its objective very largely was the caring for members of the Reformed Church moving into other parts of this country. The first home missionary went into the Southland because a number of Reformed families had moved to the Southern States. The same was true with regard to our work west of the Alleghenies. In fact, the same may be said with regard to Missions started in some of our Eastern cities. This meant serving the people of the Reformed faith.

Today the objective is different. This change has been brought about largely because of a closer co-operation between denominations. The establishing of a Kingdom does not depend upon one denomination alone but upon all working together. The objective of Home Missions today then is the serving of a given community regardless of denominational lines. Such an objective will do away with the overlapping of Churches. Such an objective means economy and efficiency, not economy at the expense of efficiency.

The Board of Home Missions of the Reformed Church in the U. S. is trying to be true to this modern objective. Whenever this principle is lived up to, gratifying results have been achieved. We can cite two illustrations in the City of Brotherly Love—Glenside and Ogontz.

Both of these Missions are in a very flourishing condition and in a short time both will be self-supporting congregations. In these districts there is not that competition which has been the ruin of many a congregation. Each one is rendering a real service to the community in which it is located. Many other places in our large centers of population could be allocated to our Board had we sufficient funds to occupy them. The taking up of such a field means the placing there of an adequate physical equipment. A second or a third floor in a rented building is no longer adequate. To occupy such a field means an outlay of money on the part of the Board. This is the business of the Board, but the Board is ever a servant of the Church and can only go as fast as the Church furnishes the means.

Each year the Board through the Home Mission Day offering is helping a Mission to a better physical equipment in order that that Mission may render a larger service in the community in which it is located. This year the beneficiary on Home Mission Day is our Mission in Madison, Wisconsin. In Madison is located the University of Wisconsin, where hundreds of young men and women from our churches are studying. This Mission, in addition to serving a given community, is rendering real service to these young people. The equipment in Madison is nothing elaborate, but substantial, and one which lends itself to do efficient work for the Kingdom. We bespeak for this Mission the heartiest support from the membership of the entire Church.

What Is It All About?

DR. CHARLES E. SCHAEFFER

"I AM tired of this Apportionment. Why should our church be raising all this money and be sending it to the Boards of the Church when we can scarcely meet our own local budget? What good does it do, anyhow? Where does all this money go?" So spake one who held an important office in the church. Doubtless he reflected the sentiments of many others in the Church who are not quite so outspoken. "When ignorance is bliss, 'tis folly to be wise," but ignorance is never bliss. Most of our prejudices are born out of ignorance or misunderstanding. If we knew the facts we would often assume an entirely different attitude on many matters. Nowhere does this apply more strongly than in our church life. Too few people take the pains or time to inform themselves as to the work which the Church in general is doing. Consequently they jump to wrong conclusions and thereby they harm themselves and do injustice to the work of the Kingdom.

Any member of the Church can very readily secure definite information regarding the work which the Boards are doing and the use to which their money is being put. Detailed reports, including itemized financial accounts, are submitted by the Boards to the General Synod. These reports are printed. They appear in the proceedings of the General Synod and also in pamphlet form and are available for anybody who cares to see or have them.

Many of our people do not know that the Board of Home Missions is caring annually for 280 little congregations which are not able to support themselves. They do not know that the Board is preaching the Gospel in six different languages, viz., English, German, Hungarian, Bohemian, Japanese and Indian. About 30,000 members belong to these Mission churches. Also an equal number of Sunday School scholars. Folks generally do not know that fully one-third of all our congregations at one time or another received aid through the Board of Home Missions. It is not generally known that hundreds of our churches have been built by Home Mission money. Do you know that the Reformed Church

has more Hungarian Congregations than all other Protestant churches combined have in America? Do you know that our Church has five flourishing Japanese congregations on the Pacific Coast, that we have a congregation composed entirely of Indians at Black River Falls, Wis., and an Indian School of over one hundred students at Neillsville, Wis.? Do you know that our Mission stations extend from the Atlantic to the Pacific, and from Canada to the Southland? Do you know of the splendid work that is done in the field of Evangelism and of Social Service, and among rural communities? Do you know of the work which is being done by the women of the Church through our Board of Home Missions?

One should not only know the history of the Church in its early days as recorded in the Acts of the Apostles, but also our present-day efforts in extending the Kingdom as these are recorded in the *OUTLOOK OF MISSIONS*, the reports of the Board and in numerous tracts and articles in our church papers. Here we have the modern Acts of the Apostles who are as truly engaged in the work of the Church as were those whose names are written in the New Testament.

Now, in the carrying forward of its great and far-reaching work, the Board of Home Missions requires an annual budget of half a million dollars. Whenever congregations contribute towards the so-called "Apportionment," a proportionate amount of it is applied to this large Home Mission program; another portion goes to the Board of Foreign Missions, and another to the Board of Ministerial Relief, and still another to the Board of Christian Education. In comparison with the vastness of the work which is done by these Boards the apportionment seems a very small sum.

It therefore behooves everyone who wishes to be an intelligent member of the Church to acquaint himself or herself with the work that is being done and thus enter sympathetically into the great program of the Church at large. When we once know what it is all about we will be more diligently about our Father's business.

Notes

SEVERAL of the Missions took advantage of the vacation to have needed repairs made to their properties. The Mission at Abilene, Kansas, of which the Rev. C. J. Weidler is the pastor, had the parsonage painted, in addition to other improvements made on the building during the year. The men of Grace Mission, Canton, Ohio, of which Rev. E. G. Klotz is the pastor, have undertaken to paint the woodwork of the church and parsonage, donating their labor.

* * *

Rev. A. Bakay conducted a Daily Vacation Bible School in the Hungarian Mission at Gary, Indiana, for a term of seven weeks. There were 34 children enrolled in the school. A most interesting Church Officers' Conference was held in the Gary Hungarian Church on the second Sunday in July, when the officers of

the Burnside, West Chicago, Joliet, and Gary Hungarian Churches took part. There were present four pastors and 45 officers. Practical problems of evangelism and co-operative church work were discussed. A standing Committee representing our Churches in the Calumet district will further the fellowship created among our Hungarian congregations by the conference.

* * *

A number of Daily Vacation Bible Schools were held among the Mission congregations. One of the most successful was that conducted by St. Andrew's Mission, Philadelphia, of which Dr. A. G. Peters is the pastor. Twenty-five sessions were held with an enrollment of 59, as follows: Reformed, 26; Catholics, 15; Lutherans, 12; Episcopalians, 3; Presbyterian, 1; Baptist, 1; Greek Catholic, 1; Nationalities: Americans, 55; Italians, 3; Slav, 1.



DAILY
VACATION
BIBLE
SCHOOL
HUNGARIAN
REFORMED
CHURCH,
COLUMBUS
OHIO

HOME MISSION DAY

SUNDAY, NOVEMBER 9, 1930

Theme of Service: "THE FRONTIER"

Offering: For The Memorial Reformed Church at Madison, Wisconsin
Center for Reformed Church Students at the State University

Reformed Church in Wisconsin

BY REV. T. P. BOLLIGER, D.D., *Superintendent, Department of the Northwest*

THE Reformed Church in Wisconsin has grown from two colonies; the one coming from Switzerland and settling in the southern part of the state, the other coming from Germany and taking up land in Sheboygan County. These colonies developed independently of one another, and for years each was ignorant of the existence of the other.

The earliest members of the Swiss colony arrived in 1846, bought land in Green County and founded New Glarus. Almost immediately a school and church were built, a congregation organized and a Reformed minister enrolled. For a period of years the congregation was affiliated with the Reformed Church of Switzerland, then for a generation it remained an independent Reformed congregation, until finally it united with the Milwaukee Classis.

Green County was never heavily wooded, there was much open prairie, the numerous high hills reminded the immigrants of their native land, and their thrift and hard labor have transformed the county into one of the most prosperous in the entire state of Wisconsin. Thousands of Swiss have settled in Southern Wisconsin, giving themselves largely to dairying and the making of



"THE FIRST SETTLER"
In Church Yard at New Glarus, Wis.

the choicest Swiss cheese. The fame of their products has spread throughout the land.

From New Glarus as a center, the Swiss have gradually spread out through



SWISS REFORMED CHURCH, NEW GLARUS, WISCONSIN
Rev. Richard Rettig, Pastor.



REFORMED
CHURCH,
BELLEVILLE,
WIS.
REV. C.
FLUECK-
INGER,
PASTOR

several counties, and hundreds affiliated with other denominations because their own Church was not ready to gather them into congregations. During the last thirty years, however, there has been a change and now nine congregations—Albany, Barneveld, Belleville, Paoli, Mt. Vernon, Verona, Monticello and Zwingli are found within a distance of twenty-five miles of New Glarus, made up largely of Swiss folks and their descendants. These latter are gradually buying up the most desirable farms and are crowding out other nationalities. Though in the past the Reformed Church lost many a promising opportunity for founding congregations throughout southern Wiscon-

sin, the future at present is full of hope. The building up of a vigorous congregation in Madison will not only strengthen the work throughout the adjacent territory—New Glarus is only twenty-five miles from Madison—but will also provide a church home for our members as they come to Madison, as well as a social and spiritual center for our students.

The German colony that settled in Sheboygan County in 1847, emigrated from the principality of Lippe, Germany. They took up land in the neighborhood where the Mission House is now located. During the ensuing seven years several congregations were organized, which made



AT THE
MISSION
FESTIVAL
MT. VERNON,
WIS.,
REV. H.
LEHMANN,
PASTOR

possible the organization of the Sheboygan Classis in 1854, followed eight years later by the founding of the Mission House. It is to the organization of the Sheboygan Classis and the Mission House that the Reformed Church is largely indebted for the seventy-four congregations and 12,000 members which we now have in the State of Wisconsin. Furthermore, without the work of the 450 ministers who have graduated from the Mis-

sion House during the years, the Reformed Church could never have been founded in the West and Northwest.

Wisconsin has been a peculiarly fertile field for the Reformed Church. For years nearly one-third of the Missions belonging to the Department of the Northwest have been located in this State. At the present time 28 of our Missions are within the State, eleven of these having been enrolled during the present decade.

Observations of the Treasurer

J. S. WISE

IT is a long time since I have said very much about my activities in the field. In the last twenty years these activities have changed considerably. The first five years were occupied largely in making addresses in the larger and self-supporting congregations in behalf of Home Missions. Since then my time has been so occupied in the interest of the Church Building Department that my activities have changed entirely. Instead of promoting our general work among the stronger congregations, I found myself so involved in the details of the Building Department that most of my appointments were confined to Mission congregations engaged in planning and erecting new buildings. Since Dr. DeLong has assumed charge of the Department, I shall have more Sundays at my disposal for promotional work and will be glad to devote more time in its behalf among the larger congregations. When the people know more about our work, I am sure the necessary support will be forthcoming. All of our Superintendents have likewise been so absorbed in the affairs of the Missions under their care that there was very little time left for promotional work. Consequently, Home Missions has not been kept before the whole Church as aggressively as its program demands. Again, during the last fifteen years many thousands of the leaders and many more thousands of the supporting members of our Churches and Boards have been changed. Oh, how we miss the glad greetings of many of the friends of fifteen and twenty years ago! They wanted to know

all about the progress of our work. They craved the latest information about our Church-building Funds and often whispered to me the welcome news that one, two and often three Funds would be forthcoming within a short time. There was much joy in visiting Synods and Classes in those days. The small expense involved was the cheapest kind of advertising for the Board.

But alas, times have changed! We are in a machine age. Mass production is popular. Personality is at a discount. One individual at a Synod or Classis is regarded as sufficient to represent all of the Boards. The men who are devoting their lives to the cause must forego the inspiration, the encouragement and the fellowship of former years. I fear much more is lost to the Church than is gained by these changed attitudes. A machine age and machine methods may be all right for business and at the same time be all wrong for the Church.

The cause of Home Missions, in spite of all our efforts to give authentic information, is, I believe, the most misunderstood cause in the Church today. Gross ignorance of its aims and purposes is to be found everywhere. Local opinion is too largely based upon local prejudice. The whole work of this Board, with all of its great, grand and glorious record of achievement, is often set at naught because some nearby building is somewhat larger than its present needs require. But how about its future? Are we building for today only? Many of the gravest problems the Board must face today are



ST. PAUL'S CHURCH, SHEBOYGAN, WIS.
 REV. MARTIN F. H. FLATTER, PASTOR
 The youngest Mission in the Department of
 the Northwest.

due to the "inadequate equipment" policy of years ago. Had this need been met in the early days of many Missions, there would be a different story to tell. These Missions are our children and because they do not flourish as we think they should, is no reason for abandoning them. Think of the good that has been done. Think of the noble characters that have been developed. Think of the thousands that have been helped, of the lives enriched and of the type of citizens that has been produced. The Mission rolls are constantly changing, because of the restless and drifting population in our urban districts. No one can estimate the good that has been accomplished in these fields. It would be a crime to abandon them now. The Church should be more fully informed concerning the work of this Board. The task is too big for its few men and it will never be done thoroughly until the pastors fully inform themselves and impart the facts to their people.

Mistakes have been made in the past and mistakes will be made in the future. The victories won, however, far outnumber the mistakes and we will do well to extol the victories. They are so numerous that we can all rejoice and thank God that we had a chance to aid in their accomplishment. Forgetting the things that are behind, let us press forward.

Home Mission Day is at hand. On that day much information may be given to our people. Every pastor should make the most of the day, and after full information has been given, then he should urge his people to make a special offering for the Madison Mission. It is worthy of your help; otherwise the Board would not recommend it. I have just seen this Mission. It is centrally located, near the Capitol Buildings and easily accessible from all parts of the city. It is engaged in the partial erection of its permanent building and is providing facilities to work among the Reformed students who are being educated at the State University.

It should be more widely known that, owing to its dairy products, Wisconsin has attracted many German and Swiss settlers and in that State we are building up a Reformed Constituency that will become one of our most loyal and dependable assets. Here, indeed, is a work that should be liberally supported and which gives promise of great and lasting success. The offering should be large enough to enable the congregation to complete its plant. It should not be compelled to stop with a half-finished building, as is now contemplated. It should be completed *now* and that can only be done if the Church at large will give generously on Home Mission Day and forward the money to my office promptly.



DAILY VACATION BIBLE SCHOOL,
 ALMA, WIS.
 REV. ARTHUR PETERHAENSEL, PASTOR

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

Our Mission Church in a Great Educational Center

THE offering at the Home Mission Day observance this year throughout the Church will be given to the congregation at Madison, Wisconsin, as elsewhere presented in this issue of the *OUTLOOK OF MISSIONS*. It will be used toward the building project of the congregation, which is on the roll of Missions. This occasion lends itself to a consideration of the relation of the Church to College and University students in educational centers such as Madison, where the Wisconsin University is located. It is doubtful whether any University in the land is more widely or favorably known than the Wisconsin University, under the leadership of President Glenn Frank, outstanding educator of brilliant qualities.

The Churches, all denominations, are interested in their students perhaps more than at any other time in the history of the country. A few years ago it was charged, against the educational institutions, that boys and girls who had been actively identified with their churches, after having gone to college for several years, returned home or settled down elsewhere, no longer interested in the work of the Church. Then it dawned upon the preachers and church leaders that this was not so startling, after all, as it had appeared to be, when they realized that the churches themselves had failed to make any efforts to enlist these young people in the programs of the congregations within the communities where they were attending school.

About the same time it began to be observed that not only were students not particularly interested in the local churches of their own or other denominations, but also that many of them were losing their interest in religion itself. It was believed that this was due to the fact that their college courses were familiarizing them with the findings of science, which seemed to them to be in conflict with the religious beliefs they had brought

with them into college. With this observation there went also the realization that again nothing was being done to help the youth of our churches through this difficult period of adjustment on the part of the church leaders.

Out of these experiences and observations there has been born a new interest on the part of Church Boards of Christian Education, as well as local churches, in the religious life and service of the students of the higher institutions of learning, both church and secular. Consequently, all the leading denominations today are engaged in student work with the view of trying to get the students linked up normally with local churches during their student days so as to continue their church activities with as little break as possible. At the same time leaders in this effort are stressing the importance of engaging these students in church activities and programs upon as high standards as possible, and with the most adequate equipments, so that in these important years of developing leadership they may have part in the most effective ways of service that will enable them when they return home or have settled elsewhere to make their influence count for better churches and more efficient methods of work.

Of course, the "previous question" in student work on the part of the churches must be successfully disposed of if students are to be interested at all in the churches and their activities. By this I mean the question of vital religion which is threatened in many instances because of the conflicts they experience between the religious views they brought with them to college and the scientific views with which they are familiarized by their studies. Certainly these scientific views are not entirely new to them, for the public schools, which give the foundation for the students' college work, are just as scientific in their teachings as are the higher

institutions. The difficulty is not so much in the teachings as in the implications for religious faith, which are not so apparent to those of even high school age as they are to the years of life following. Moreover, other influences are at work during college years. There is a wider range of reading and of discussion. There are mature minds encountered whose philosophy of life dispenses with God, and various brands of atheism are banded about the college campus. The "4 A's"—the American Association for the Advancement of Atheism—manages to let it be known that religion is a form of superstition and that red-blooded men are engaged in undermining the Church, whose work will be completed in about the year 2280 A. D., and the Rationalist Book Club gets its prospectus surreptitiously into the hands of students, disclosing the secret hidden from the ages that religion is a fraud perpetrated by churchmen upon the unsuspecting public, all of which and much more can be found out by becoming a member of the Club.

I suppose it was something like this that President Glenn Frank had in mind when in one of his short article masterpieces published some time since in certain newspapers he said, under the caption, "To a Young Student": "As my son left for college I should like to say this to him about religion, Unless you are a lifeless mass of blood and bone, and the college to which you are going a mere mechanism, bereft of spirit, you will leave college a changed man . . . you will be born again. I hope you will be reborn for the better. You may be reborn for the worse . . . of this much you may be sure—all that you take with you will, at one time or another, suffer a sort of judgment day assessment. . . . In this reassessment of the issues of life, which genuine education implies, religion cannot be exempt. . . . You may come to the end of your four years in college, having cast aside many things commonly labeled religious, and still be profoundly religious. You may come to the end of your four years in college, having clung to all of the things commonly labeled religious, and still be profoundly irreligious. Religion is inescapably personal." Then, quoting Dean Inge,

Mr. Frank says: "We cannot make a religion for others, and we ought not to let others make a religion for us. Our own religion is what life has taught us," adding that the important matter is that we should "clarify this body of experience, which comes to us so turbid and impure." Church leaders of youth are realizing the truth of what President Frank and Dean Inge have said—especially of the youth in our colleges, but at the same time they are keenly aware of the dangers besetting them and are seeking—*not to make a religion for them*, but to stand by and ready to *aid them in clarifying this body of experience, so turbid and impure*, so that when they have done with college days they may be more profoundly religious than when they entered the college walls, although in the process they may have cast aside many things commonly labeled religious.

A great responsibility rests upon a "college church"—I mean a church that has to do with college students, and upon the preacher of such a church. All the more should the church at large make it possible for such a church and such a preacher to discharge their heavy responsibilities, especially in a situation like that faced by the Reformed Church and its pastor at Madison, operating as a mission church. Much depends upon a church's equipment. Not everything, of course. Once it was said that a great teacher like Mark Hopkins, sitting upon one end of a log, and a great student like Garfield, sitting upon the other end, would constitute a university. But nobody talks that way any more, although recognizing the truth of the statement. Churches today, like colleges, like schools of every kind, like hospitals, like all other successful institutions, need adequate facilities for work, and, even more so, attractive buildings for inspiration to worship and to live. Some time since another great University President expressed this. President Lowell, of Harvard, was appealing to the alumni in behalf of a project to raise a large sum of money for the erection of an imposing church edifice, that would be at the same time a suitable memorial to the Harvard men who had lost their lives in the World War. He said

that he was not satisfied with the morals of college students, including those immediately under his responsibility. Not, he said, "that the morals of our students have been positively low—far from it—but that they have been negative." His statement was to the effect that the students lack a sense of duty in college to prepare themselves to the utmost of their abilities for future service. "The whole defect," he said, "of our colleges" is that "education has not in itself been a moral purpose in the great body of undergraduates." Then he declared that the American colleges if they are to develop such a moral consciousness of duty "cannot be divorced from religion," adding that religion, as all

ages have shown, is, like everything else, assisted by a proper physical expression, which he said Harvard lacked—a *beautiful church that would be an expression both of their admiration for their war dead and their aspiration toward moral character.*

If our church at Madison is to do the added work required of our denomination because it is located in that important educational center of the country it must have a church adequately equipped to do it and at the same time of sufficient beauty to inspire the people and the students and express their aspirations toward the moral character necessary for life in these serious and fateful days.

(Continued from Page 438)

for which credit could be given by the International Council of Religious Education. The attendance was not as large as the attendance at the Summer Missionary Conferences, but some of the finest missionary work in the entire denomination was done at this School this year. Three times as many books were purchased by the students at this School than were purchased, per capita, at the Summer Missionary Conferences. The Secretary of the Department of Missionary Education has received more reports of missionary work begun in the church schools and has had more requests for missionary educational material than

from any other Conference in his experience in the Department. This speaks well for the success of this experiment of a School of Missions.

It is to be hoped that the Conferences have not just ended but have just begun their work. A Conference that ends with the Conference sessions is a failure. The really successful Conference is one which is taken back home to the congregation by the delegates. It is to be hoped that there may flow into the churches from the Conferences of this summer a stream of missionary knowledge and purpose which will prove to be a source of education and inspiration to the entire Church.

A minister who is on affectionate terms with the business and professional men of his church invited ten of them to lunch with him at the Y. M. C. A. Each one of these ten men had pledged one dollar a week on the annual church budget, which was far above the average pledges of most of the members. During the lunch the minister asked them to increase their pledges fifty per cent. The men good-naturedly asked to be excused, claiming they were paying all they could afford.

The minister did not press the matter, but asked if they would be willing to let him have an itemized account of their weekly expenditures, in the coming week, for what they themselves would count as luxuries, things they did not need for their physical or moral well being. The

men laughed at him but promised to do what he asked.

When they met again, a week later, there was a curious look on their faces. The itemized expense accounts were produced. The minister asked consent to read one aloud. Movies, tobacco, sweets, "two unnecessary banquets," and "other unnecessary items," amounted to \$18.50 for the week. At the bottom of his list the man had written, "I double my pledge to the church. Come to think it over, I make it three dollars a week."

The minister looked up and caught the eye of another man, who said, "I move that the rest of us do the same on condition that the pastor does not make our lists public." The motion was carried with a bang.—*Christian Herald* (condensed).

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Where Lies the Real Trouble in the Church?

IS it not true beyond all controversy, that the main trouble in the Church today lies in the *indifference of those who profess to be Christians?* The most stubborn obstacle in the way that leads to the making of a better world, many of us do not know, or do not greatly care, is *the dull and heavy weight of indifference.* The sight of it in the days of Israel wrung from the bleeding heart of the weeping prophet the question: "Is it nothing to you, all ye that pass by?" Is it nothing to you?

The Church is shorn of one-half of her strength and influence because of the unbelief, worldliness and indifference of many of her members. There is too much of the world in the Church and not enough of the Church in the world. There is not enough piety, charity, fidelity, zeal and love in the hearts of modern Christians. Too many lack the very essentials of the Christian life. They lack vision and they lack passion. I believe to the mind of Jesus the spirit of slackness, of indifference, of do-not-care, was one of the worst of sins. When Robert Louis Stevenson wrote, "the only sins worth thinking about are the sins of omission," he came very near to the judgment of Jesus. Do you know that whenever our Lord spoke of judgment, of hell, of eternal loss, it was always with regard to some *sin of omission?* To His view, the worst sin was the sin of doing nothing. Why did the rich man writhe in agony in the place of torment? Because he saw the beggar at his gate and had *done* nothing to relieve his needs. What had the slothful servant *done* with the one talent? Nothing but to bury it in the ground. Why were the five virgins shut out of heaven? Because they *did not* provide oil for their lamps. In the last great day, when all people shall appear before the righteous Judge, there are some who are

sent away into eternal darkness, and what have they done? "Inasmuch as ye did it *not,*" that is the sentence.

Is it nothing to you that so few persons attend the services of the sanctuary? Is it nothing to you that the annual accessions of new members to our Church are equal only to the losses? Is it nothing to you that our Boards of Missions go begging for money to carry on the soul-redeeming work of the Church in all the world? Is it nothing to you that the chariot wheels of Missions move so very slowly in the presence of a sin-torn and war-torn humanity? Is it *nothing to you?* Let me quote to you the solemn words of the poet as he describes the course of sin:

"We are not worst at once, the course of evil
Begins so slowly and from such slight source,
An infant's hand might stem its breach with clay:
But let the stream get deeper, and philosophy shall strive in vain."

There are wrong conditions, unjust conditions, oppressive conditions, which retard the physical, mental, moral and spiritual well-being of mankind, because men are so indifferent to them, and will not turn a hand or lift a voice to remedy them.

Christian civilization at home and world evangelization abroad, do not arrest the minds and hearts and consciences of Christians as they should, if they long to see the salvation of our God in our day and generation. "What we are witnessing in America is therefore nothing else than the attack of a mortal disease upon the body politic. The Church of today has on her hands a fight for the very life of the country. Unless she can succeed in evangelizing the nation, the nation as a great, free, Christian democracy must

fall to pieces." And unless the Church will arise, put on her strength, and go forth in glorious apparel unto the ends of the earth she will only add the blood stains of millions of souls to the banner of the Cross.

But can the Church do it? Of course she can, and I believe she will. The Lord of hosts is with her, and the gates of hell

cannot prevail against her. *This we must never doubt.* In order then to accomplish the task for which Christ came into the world and died on the Cross, the Church must appraise the difficulties in the way, marshal all her forces and resources, for then only can she become glorious in victory.

You and I can help or hinder.

A Sane Word About Church Union

BISHOP McConnell, who is the President of the Federal Council of Churches in America, made this notable deliverance on the relations of the Churches to each other. In it is given the natural and normal process of bringing Christians of all communions into the one flock of Christ. This union can only be brought about by getting at the great human task awaiting the Churches:—the winning of the whole world for Christ. The able bishop said:

"We are so doing our work that if union comes it will come of itself, be a natural outgrowth of the sympathy, co-operation, love that has grown up. Our job in the Federal Council is to develop a state of things which will result naturally in coming together. In the beginning of this organization we used to hear fears expressed concerning what was to be forced upon us. One of the achievements of twenty-one years is that we are not

hearing that so much. We are laying emphasis on free consent.

"We do not want a united Church which does away with the richness and fulness of the Christian life and levels us all down to a dead uniformity. A striking thing about the early Church was the variety in it. In any united church that may come, there will be room for our different temperaments and different moods, room for the mystic, the dogmatist, the practical man, room for our different ideas.

"I don't often quote Napoleon, but he marched his armies by separate roads and brought them together on the battlefield. However separate the roads by which we march, we must come together on the battlefield. Working together for twenty-one years, we have learned not to bother too much about differences of doctrine or procedure, but to get at the great human task awaiting us."

Teacher of English for Miyagi College

At the meeting of the Executive Committee of the Board of Foreign Missions held on September 11, Miss Selma Georgia Grether, of Defiance, Ohio, was present for examination and she was appointed as a teacher of English in Miyagi College, Sendai, Japan, to fill an important vacancy. We rejoice that another daughter of Rev. and Mrs. Alfred Grether is willing to go as a missionary, and having such splendid mental and spiritual training. She is a graduate of Hood College, and has spent several years in teaching. Her testimonials are of the best, and we bespeak for her a warm welcome from our Japan Mission. Miss Grether sailed from San Francisco on the S. S. President Madison on October 10, 1930.



MISS SELMA G. GRETHER

Three Tests for the Church

WHEN we who are advocates of religion become students of its history, we are often troubled. For organized religion, alas, has not always been on the side of the angels, not even the Christian religion. Its institutions have sometimes been found standing in the path of social progress and human well-being.

The most encouraging aspect in the situation is the willingness of the Church to scrutinize and criticize its own ideals and processes. We are going back to inquire just what the religion of Jesus really is and what it would mean if it were taken seriously and given vital expression through the Church.

Three words may sum up the aspects of the Christianity of Christ that are receiving new attention and emphasis in our day—*reality, vitality, unity*.

Jesus was constantly on the trail of truth. "Ye shall know the truth," He declared, "and the truth shall make you free." Conservative and constructive to the last degree in His concern that all that was good in older ideals might be saved and fulfilled, Jesus was at the same time thoroughly radical in the literal sense of going to the root of personal and social ills as well as proposed remedies. He would be completely at home with the modern world's insistence upon reality and its refusal to perpetuate meaningless forms and philosophies and watchwords. The scientific spirit of our time is forc-

ing the Church to test its claims and its methods by the demands of reality if it would survive as something more than a storehouse of ancient tradition. They who have caught the spirit of Jesus welcome this challenge.

Jesus was supremely interested in life. And His great word, "I am come **that** they may have life and may have it abundantly," is as applicable to institutions as to individuals. Social and ecclesiastical machinery interested Him not at all. If the spirit be not in the midst of the wheels, they revolve to no purpose. More and more, as we seek for bases of larger Christian service and larger co-operation, we are reminded that the mere addition of organizations is futile unless they first be vitalized. Churches that are pulsing with life are the first prerequisite to any sort of effective church co-operation.

It goes without saying that Jesus was interested in unity. Whatever else may be involved in His great prayer, "that they may all be one," it unquestionably involves a unity that is first of all intensely vital and spiritual, and therefore able to express itself visibly as an impressive testimony to our unity in Him. Our one and only concern in the movement for larger unity among the churches is to provide a body with which the spirit of Christian brotherhood may clothe itself and through which the common spirit of Christian living may function.—*Federal Council Bulletin*.

The Modern Apostle to the Moslem World

PRINCETON SEMINARY deserves sincere congratulations in securing the Rev. Samuel M. Zwemer, D. D., for the Chair of History of Religion and Christian Missions. This foremost of missionary leaders in the Near East has been the champion of Christianity among Moslems for a generation. He has many books to his credit, and his voice has been heard all over the world.

At the inaugural services held at the opening of the Seminary on October 1, Dr. Zwemer declared that the purpose of Missions stands sure, and its accomplish-

ment is certain, because it is the carrying out of a God-given commission. Nevertheless, he said, sympathy with and understanding of the other religions is the only means whereby the missionary and preacher can begin his evangelistic work with any hope of success, for they all contain broken lights which are gathered up in the intense light of Christ, who is the Light of Light, and the unique and supreme manifestation of God.

"We cannot give a right apologetic unless we know the history of the religious struggles and aspirations, the re-

ligious failures and degenerations in the non-Christian world. The missionary enterprise is to make disciples of all nations; to win out-and-out converts to Christ, not merely to share our own experiences with those of other faiths. Only by scholarly effort and painstaking approach can we learn the values of the non-Christian religions and the value of

these values. But the missionary enterprise fears neither criticism nor opposition, nor competition. God's promise stands. Christ will reconcile all things unto Himself. He will restore the lost harmony of the universe, because to Him every knee shall bow and every tongue confess. This is the glorious and certain goal of the long history of religions and of the yet unfinished task of Missions."

Hattie E. Zartman

IN the death of Mrs. Rufus C. Zartman the Reformed Church has lost one of its noblest women and most devoted workers. Like many of our zealous church members she was born in the State of Ohio. There she grew up to womanhood under the benign influences of a Christian home, receiving an educational training that served her well in later years. She was united in marriage to the Rev. Rufus C. Zartman, then pastor of our church at Wooster, O.

For thirty years her husband was the esteemed pastor of Heidelberg Church, Philadelphia, and during those years her influence was felt in the family, in the congregation and in the church at large. To her diversified labors in the Sunday School and Missionary Society only brief reference can be made. For some years she also sang in the choir. She was endowed with rare musical talent. She could start and sing any tune at the proper pitch without the use of an instrument.

For a period of eighteen consecutive years she was President of the Woman's Missionary Society of Philadelphia Classis; for three years President of the Woman's Missionary Society of Eastern Synod, and for five years the Secretary



MRS. RUFUS C. ZARTMAN

and Treasurer of the Bethel Community Center in South Philadelphia. We especially desire to pay tribute for the splendid assistance Mrs. Zartman gave to THE OUTLOOK OF MISSIONS, as editress of the Woman's Missionary Society Department. She was most faithful, earnest and genial, "a woman full of good works and charitable deeds which she did." To the husband and daughters we extend our tenderest sympathy, and commend them to the God of all grace and comfort.

What is Religion?

"Religion is like an altar flame because it illumines the faces of those who worship. It may not light up all the darkness of the world or explain all the problems of the universe, but those who gather by its shrine will find their faces illumined with hope and comfort. Religion is like

a beacon light in steering men into the channels of right human relationships. Instead of being the opiate of the people, religion, as we conceive it, should be the awakener and inspirer of the people toward a nobler civilization of brotherly men."

Latest Facts and Figures Given to the Classes

CONSTANT changes are going on in most Mission Lands, and these are a challenge to the faith, patience and sympathy of all our missionaries and the supporters at home. The Church of today has a great opportunity if it will only see it and seize it. Now is the time to advance.

For a fuller account of the work we refer you to our Annual Statement to the Synods.

Evangelistic

The Kingdom of God Movement in Japan and the Five Year Movement in China prove the dynamic power of the Gospel in the lives of the Christian leaders in these nations. This, too, should engage our best thought and earnest prayers. There is already a manifest increase in membership and offerings in spite of a severe economic depression in Japan and the unsettled conditions in China.

The latest reports show 195 Churches and preaching places as follows: 142 in Japan, membership 6,147; 34 in China, membership 598; and 19 in Mesopotamia, membership 505.

Educational

Most encouraging news has come from our schools in Japan, China and Mesopotamia. The largest class, 173, was graduated from North Japan College. The new college chapel is in course of erection. Dr. Elmer H. Zaugg will teach again in the Sendai Theological Seminary. Miyagi College graduated 88. Rev. Carl D. Kriete is the new President in place of Dr. Allen K. Faust, resigned. Huping Middle School and Ziemer Memorial Girls' School at Yochow, and the Boys' and Girls' Schools at Shenchow, have reopened with bright prospects. The American School for Boys' at Baghdad enrolled 465 students with 18 nationalities, and the Girls' School 135 students.

Medical

Our medical work in China sorely needs two American physicians. The few

nurses are doing valiant service among the sick. Last July the Hoy Memorial Hospital was damaged by the throwing of a bomb from an airplane. Damages also to other buildings and personal losses to the missionaries at Yochow will exceed \$4,000. This is a new emergency expense.

Foreign Mission Day

Foreign Mission Day occurs on February 8, 1931. A special service is being prepared. The Board thanks the congregations and Sunday Schools in advance for a liberal offering.

Financial

The Income for the first nine months of 1930 amounted to \$250,042.30. Of this amount \$171,147.35 was received on Apportionment, which was \$73,616.67 less than for the same period in 1929. The expenses for the nine months of 1930 amounted to \$367,928.88.

While the change in the Classical Year to correspond with the Calendar Year may have contributed somewhat to lessen the amount received on the Apportionment, yet we should not unduly emphasize this fact. Three months still remain for pastors and people to redeem a critical situation in the whole work of the Church. Unless a sufficient incentive and inspiration can be generated in all our hearts to raise the Apportionment in Full, it will inevitably compel the Board of Foreign Missions to close the year with a heavy deficit.

At no other time have the Classes had a finer opportunity or a greater responsibility for challenging all the Consistories to an aggressive campaign for securing a 100% APPORTIONMENT for all causes.

May the presence and power of the Holy Spirit be felt in abundant measure in all our hearts and lives as we apply ourselves anew to our God-given task.

Most cordially yours,

CHARLES E. CREITZ, *President.*

ALLEN R. BARTHOLOMEW, *Secretary.*

The Evangelistic Work of Our Japan Mission

By REV. I. G. NACE

I

SOMEONE has said that "figures are not dull, if they reveal a condition." The figures of the Annual Report of the evangelistic work of our Church in the Tokyo area and in North Japan DO reveal a condition, and hence are of interest. In general this condition is one of progress. Slow? Yes, but progress nevertheless. This progress is not all that we wish it to be, but encouraging.

Membership

The total communicant membership of our churches increased by 130, from 6,017 to 6,147, during the year, an average of but two persons for every minister. This is by no means all that we wish it to be, but when we look at the figure for adult baptisms there is more reason for encouragement, for it is one of the largest we have had any year during the past decade, 413 uniting with the Church in this way. This is an increase of 7%, which is quite gratifying when compared with other sections of the Church, or with the average increase in the home Church. In the Tokyo and Yokohama area the increase in 1928 was 5%. In the Hiroshima district it was 6%, while from the Hokkaido an increase of 11% was reported, this being the best of any section in the Church. These percentages indicate that the Church is making its most substantial progress, not in the metropolis, but in the smaller cities and country towns. Yet the latter are frequently neglected at the expense of the former.

Average Attendance

The average attendance at the regular services is 1791, an increase of only 67 over the preceding year. At first sight this is discouraging, but in looking back over the reports for the past few years it is of interest to note that this increase is never strikingly large, but always steady. The question here arises as to whether it may not be possible to create more interest in our regular services and to increase their average attendance by putting more

emphasis upon *worship*. At present the sermon occupies the central place in the program of our regular service, while the spirit of awe, reverence, and worship is neglected. A good sermon with its roots in prayer, study, and experience is doubtless of great value, but we think too frequently of worship as the preparation of the audience for such a sermon. On the other hand, should not the sermon prepare its hearers for worship, and particularly for a life of reverence and worship? This is the great need in our modern life with its harsh mechanism and crude materialism. Japan is rapidly falling into the grip of these monsters, hence we need to stress worship, but we can go a long way until we reach that danger line.

The average attendance at Sunday School is 6,050, an increase of 1,066 during the past five years. This is an important phase of our work, and one that does not get the attention it deserves. The foundation for the future Church in Japan is to be found in the boys and girls who attend our Sunday Schools. If this foundation is wobbly, the superstructure is bound to be more so. In very few of our Sunday Schools would the curriculum and methods employed meet with the approval of leaders in religious education today. Improvement along this line depends, in the last analysis, upon the training our pastors receive on this subject in the theological seminary, and upon the equipment that is put at their disposal as religious educators. It is hoped that as time goes on, more adequate provision can be made for this neglected but important area of our work.

Contributions

Fears were expressed that the total offerings of the Japanese Christians might be considerably less because of hard times, unemployment, and the lifting of the gold ban. This, however, is not the case, as the figure for contributions is Yen 41,980.53, almost as much as it was the year before. Ten years ago, in 1919,

the contributions of the Japanese Christians amounted to Yen 13,208. The figure for last year shows that considerable progress has been made during the past decade in the education of stewardship. At the same time a great deal more effort must be put forth before the Mission can make any material reduction in its support of the work.

Self-supporting Churches

One of the most encouraging things on the statistical report is the addition of Sakata and Kita Yobancho, Sendai to the

years. He has gathered a loyal congregation about himself. Unfortunately he has a willing spirit in a frail body. Although physically disabled because of illness during the past year, he nevertheless looked after the needs and welfare of his congregation. Rev. Mr. Miura of the Sakata church is one of our unique pastors. He cares for various projects beyond the bounds of his parish, thus broadcasting widely the influence of his message and personality. In addition to taking care of his young and vigorous self-supporting church during the past year, he writes, "I



MEMBERS OF CHURCH AND SUNDAY SCHOOL AT OMAGARI, JAPAN

list of self-supporting churches, bringing the total number of unaided churches to thirteen. This is certainly progress of the kind for which we are all praying. Within one week of each other in January of last year, these churches held special services to celebrate the achievement for which they had been laboring for some years. As in other instances, the success of these churches belongs in no small measure to the leadership they have had in their pastors. Rev. Mr. Kobayashi of the Kita Yobancho church has been one of our outstanding pastors for some

was called out fifty-six times to preach at different places, making contact in this way with about 8,246 people." At the same time, he says, "all kinds of people come to consult me privately. I try to help them solve their problems, and give most of them Bibles and other Christian literature." Surely this is putting "Evangelism First," as Dr. Daniel A. Poling, of New York City, recently said we must, if we desire to help solve the fears and problems of the world.

(To be continued)

Japan Has 112,000 Places of Worship

FACTS of startling significance as to the attendance and offerings at some of the ancient shrines and temples of Japan are revealed in the report of an investigation recently completed by the Shrine Bureau of the Home Office. It is food for thought on the part of all who are interested in the spread of the Gospel in Japan.

The information is contained in a clipping from a leading Japanese newspaper, sent us by one of our missionaries.

"There are 112,000 shrines, temples and other places of worship in Japan today.

"The daily offerings at the various temples and shrines, which up to a few years ago were more than enough to keep the sacred places in proper shape, are reported as having dwindled to such an extent that it is hardly enough to keep the high priests in the barest necessities of life.

"Of the most popular places of worship the Kannon Temple at Asakusa likewise is troubled with the present financial stringency. The offerings which totaled daily more than yen 1,000 during the boom days now hardly reach more than one-fourth of the record sum and the temple officials are studying various ways of augmenting their income. Besides they are also faced with the necessity of raising funds for reconstructing the temple the work of which has been started.

"A high official of the temple commenting on the situation says that the offerings began to decrease gradually at first and reached the lowest point during the middle part of last year and October. He further states on that account the temple budget had to be revised in order to conform to the dwindled income. He is rather pessimistic regarding the coming fiscal year and believes that the offerings will see a further reduction.

"The Grand Shrines of Ise which celebrated their bidecadic removal last year also are hit hard by the economy program of the present Cabinet. It is said that the worshippers have decreased greatly in comparison with a few years

ago. Figures available for 1927 show that there was a decrease of nearly 11,000 parties compared with the year previous when there were more than 50,000 dedicatory parties.

"The Meiji Shrine, dedicated to Emperor Meiji, in Tokyo, likewise is recording a decrease in the number of worshippers. Figures for 1929 show that there was a total of 2,436,600 persons visiting the shrine which compared with 1928 is a decrease by more than 550,000. An official of the shrine did not divulge the extent to which the offerings have decreased but said that it is true the amount received has been smaller.

"At the Kotohira Shrine, Tora-no-mon, Tokyo, the officials were more open and revealed the true state of affairs when one of them said that formerly where there used to be five and ten yen offerings now there are one yen gifts; for one yen offerings fifty sen, for fifty sen five and ten sen it's practically all coppers."

The Bible in Japan

THE American Bible Society in Japan reports its largest sale in 1929. The number of whole Bibles sold was 12,441; the number of New Testaments, 80,877; the number of portions, 810,128; making a total of 903,446 volumes. The total circulation by the American Society since the establishment of its agency in Japan in 1876 is over ten million copies. The Bible is one of the "best sellers" in Japan today. Besides the American Society, the British and Foreign Bible Society and the National Bible Society of Scotland are also operating. The field of the American Society is from Tokyo north, and that of the British societies from Tokyo west and south. The British societies also have had large sales in addition to the above American Society figures.

D. B. SCHNEDER.

Sendai, Japan.

An Important Contribution to Christian Literature in Japan

ONE of the most helpful aids in building up an intelligent Christian constituency in foreign lands, such as Japan, China, India and Africa, is Christian Literature. There is a lamentable absence of it in all these countries. One reason for it is the lack of funds to publish many of the best books written by able scholars in Europe and America. Then, too, there are few missionaries who have the time and inclination to devote to this purpose.

Our own Church is fortunate in having several missionaries in Japan who are making a real contribution to Christian Literature for the Japanese Christians.

Among the latest is a translation of Dr. Deissmann's "*Paulus*" by Rev. Dr. William G. Seiple, in which Prof. Genshiro Koriyama co-operated. He also deserves mention in connection with the splendid Review on the Japanese Edition by Rev. Y. Sato, late professor in the Seminary at Sendai, and now the active pastor of a church in Tokyo. We owe special thanks to Prof. Koriyama for sending an English translation of the highly complimentary Review, and we wish to assure him that our people are interested in this work and are glad to get this information as to what is being done by a missionary professor in our Seminary.

The Review by Rev. Yoshino Sato

The Japanese translation of Dr. Deissmann's "*Paulus*," at which Dr. William G. Seiple has long been working, has at last been published recently, and this is a matter of great congratulations. Dr. Seiple started the work, as we are told, some fifteen years ago, but owing to some circumstances it was discontinued for a time, and now has appeared before the public. The Christian world in northern Japan has not produced any publication of note so far, and this work of Dr. Seiple's, it must be admitted, has certainly placed the Theological Seminary of the North Japan College in a higher position as an institution of Christian learning in Japan. It is to be specially noted that, whereas Dr. Seiple devotes himself solely to the teaching of the Old Testament in the Seminary, we are proud of the fact

that he has extended his hand even into the sphere of the New Testament and placed before the Japanese readers in their own tongue the world-famed work on the New Testament.

It is a well-known fact that the original author, Dr. Adolph Deissmann, is a professor in the University of Berlin, Germany, and a prominent scholar of the New Testament. Dr. Seiple is said to have once attended the professor's class, which fact would entitle him to be a suitable person to undertake a Japanese translation of the work. Dr. Deissmann is a grammarian and archaeologist, and also a great scholar who has investigated the religious experiences and theological views contained in the New Testament, and this book too may be said to be a product of such an investigation of his.

The Japanese title of the book, which reads "Studies in Paul" with the subtitle, "An Outline of the History of Culture and Religion," is itself sufficient to reveal just the kind of the original work. In other words, Dr. Deissmann attempts in this work to make known to the readers, the culture and social conditions of the world in which Paul lived, in order to show us what were the religious experiences of St. Paul. In short, he treats most scientifically Paul in a heathen civilization and Paul as a Jewish believer, before discussing him as a Christian and an apostle.

One of the positive treatments Dr. Deissmann makes of Paul in his book is, in my opinion, a justification of Paul's mystical experiences. Since Ritschl, the pioneer of modern theology, took an unsympathetic attitude toward mysticism, it seems that there has appeared a similar tendency in the investigation of the New Testament. The German author explains fairly well in this book of his the so-called mystic experiences of Paul's. Because the problem of mysticism, both religious and theological, is still an unsolved one, this book will undoubtedly throw much light upon this line of thought. The translators have used many new terms in the Japanese edition in order to make clear the meaning of the original expressions

which the original author used to explain the so-called mystic experiences, and we can very easily realize what great pains they took in the rendering of the original terms into Japanese.

The Japanese edition contains notes at the end of each chapter and an appendix at the close of the book, but we doubt how much good these would do the Japanese readers at large. The books of reference given therein are mostly hard of access for us. However, the fact that Dr. Seiple did not omit even these tells very strongly how conscientious he is as a scholar, and proves that this work of translation has been carried on throughout with scholarly faithfulness. Truly, there is no room for doubt that this book occupies the highest place among the Japanese translations of literary contributions relating to Paul.

The religion of Paul has so far been

treated and interpreted through our own experiences, and certainly therein lies a danger, because, when Paul is approached with our experiences as standard, he becomes too subjective and is apt to be minimized and restrained. Still we can not agree with the type of scholar who lays too much stress upon the current of thought of his times and tries to determine the religion of Paul as an individual accordingly. We should therefore discover Paul's originality by investigating the religious, social and cultural environment in which he lived. And by this means alone could we rightly understand the transcendental and universal experiences of Paul which should be the standard for our own religious experiences. When we think how Dr. Deissmann will answer this important question, we cannot help being interested in the perusal of this book.

The Eruption of Asamayama

Mrs. Paul L. Gerhard, of Sendai, Japan, in a letter dated August 31, to her sister, Mrs. James M. Mullan, of Philadelphia, relates the following thrilling incident of the eruption of Mt. Asamayama, in which several of our own missionaries were providentially rescued from losing their lives:

"We had, and have yet, reasons for great thankfulness last week. Robert and three of our missionary girls, Misses Martin, Hoffman, and Nall, and one other man went up Asamayama Tuesday night. They started at midnight, going by auto to the foot of the mountain twelve miles away—takes nearly an hour to climb—from there to the top between one and five o'clock. They stood about an hour at the edge of the crater and were rather inclined to walk around it, about one and one-quarter miles, but gave that up and started down, got their car, and reached Karuizawa again about 8.

"While they were still standing at the car paying their driver, there was a sud-

den, terrific report. We were at the breakfast table, expecting Robert every minute, but rushed to the yard to see a mass of smoke—a wonderful column—shoot up from the top of the mountain. Even from here we could see rocks and ashes falling from it like rain. Just then Robert came in, and I tell you we had thankful hearts.

"But some other homes were sad that day. There were three other parties on the mountain that night. Two of them left about the time Robert's crowd did and came back safe, but another group (all Japanese) who lingered longer at the top were caught by the sudden explosion and four men and two women were struck and killed by hot rocks and burning cinders. There had been no indication of an eruption, but Robert said he spoke several times how quiet the mountain was as they climbed it—it usually rumbles a lot and the air is usually full of smoke, but they never thought of an eruption."

More About China

THE General Assembly of the Church of Christ in China will meet the latter part of October in Canton. The delegate from our China Mission is the Rev. George R. Snyder. It is hoped that Dr. and Mrs. Jacob G. Rupp, who are due in China about that time, will also attend. Delegates and visitors will be present from all parts of China. Chinese will be in the majority, but there will be a few foreigners from different sections of China. The work of the Church from all reports seems to be pretty far along in Canton and in some parts of Kwantung province. To see it will be an inspiration and encouragement.

* * *

Pessimists are for the time being silenced about China. There seems to be a cessation of civil war and of cruel banditry. Very little sensational news appears in the daily papers. The Nationalist Government deserves credit for maintaining itself against heavy odds. It has given China a period of stability—even if only brief—during which the nation has been at least nominally united. Those are China's best friends who realize that the difficult task of transforming a medieval into a modern social structure cannot be done over night. However highly we may esteem the virtue and intelligence of Asiatics, it seems improbable that they are so far our natural superiors as to be capable in one act, by the fiat of a program, of accomplishing what it took Europeans about five centuries to effect.

* * *

Dr. Paul Monroe says, "The Mission Schools have, in truth, furnished inspiration, example, and stimulus of competitions both to government and to private schools. Text books have been translated, curricula worked out, methods formulated, leaders trained, though too few. In every phase of educational work the mission schools have contributed, oftentimes as pioneers."



CHINESE EVANGELIST AND CHILDREN



MRS. GRACE S. YAUKEY
Wife of Rev. Jesse B. Yaukey, Evangelistic
Missionary to China.



TAYLOR HOUSE, CENTRAL CHINA
COLLEGE, WUCHANG

The Taylor family occupies the left half of the house, while a Chinese family has the right.

"One of the Least of These"

THE significance of the scope of these words of Jesus was borne upon the mind of the writer while making nursing visits to the homes of the people in the city of Shenchow, Hunan.

The least *physically* was a woman about fifty years of age suffering from tuberculosis of the bone of the left hand. The husband's earnings went to satisfy his craving for opium leaving the woman to care for herself as best she could. The care amounted to food, clothing and shelter, of a kind, while the hand became deformed and suppurating until the lower forearm was completely covered with the discharge of two years' time, "like a cast of iron," to use the patient's words. The arm was cleansed and kept clean though no cure could be effected without surgical help which we were not prepared to give at the time.

The least *socially* was in a home which showed no lack of the comforts of life but signs of feasting and revelry were present. A pretty girl in the late teens suffering from a loathsome social disease, in acute form, was given treatment to relieve her pain.

A *mentally* deficient child of eight or ten years, already becoming a menace to

the community, is a problem which neither this city nor this province is ready to cope with. For all of China's millions there are but two hospitals for the men tally sick.

The *spiritually* least may be represented by the man not lacking in this world's goods who was seen throwing clothing and food from a boat into the middle of the river. One of our Christians, an officer in the church, in consternation asked the reason for such action; and well he might with millions starving in the North and any number of destitute persons at the man's elbow. "I am trying to find peace for my heart," he replied. "But you might have kept a child from starving or done other good works," the deacon continued as he told where he had found peace.

Yes, that phrase of Jesus was meant to be elastic so that no matter how low a human being of any race or time may descend he is still entitled to our help for, "Inasmuch as ye have done it unto one of the LEAST of these ye have done it unto Me."

A. KATHARINE ZIERDT.

Shenchow, Hunan.

Stanley High Says

"There is an increasing indifference to the Missionary program. Every year for the past four years has brought a declining income. American Christians are thinking more of themselves and less of others, and as a result are probably less Christian. Hospitals, schools, and

churches in many countries are being boarded up, funds for their support being lacking. Each closed church and school and hospital is a symbol that somewhere vision has died, and the world field increasingly is being left to the conquest of non-Christian forces that today are sweeping it."

Board of Foreign Missions

Comparative Statement for the Month of August

	1929			1930			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$4,167.85	\$232.80	\$4,400.65	\$4,334.09	\$445.82	\$4,779.91	\$379.26	.....
Ohio	3,648.50	797.91	4,446.41	893.00	66.58	959.58	.....	\$3,486.83
Northwest	235.70	73.00	308.70	78.50	.....	78.50	.....	230.20
Pittsburgh	757.35	122.00	879.35	309.37	197.98	507.35	.....	372.00
Potomac	1,730.15	814.00	2,544.15	2,038.70	.....	2,038.70	.....	505.45
German of East...	143.98	160.77	304.75	150.00	.....	150.00	.....	154.75
Mid-West	463.27	56.55	519.82	805.97	30.00	835.97	316.15	.....
W. M. S. G. S. ....	.....	1,976.50	1,976.50	.....	1,832.15	1,832.15	.....	144.35
Miscellaneous .....	.....	10.00	10.00	.....	.....	.....	.....	10.00
Annuity Bonds .....	.....	200.00	200.00	.....	60.00	60.00	.....	140.00
Totals	\$11,146.80	\$4,443.53	\$15,590.33	\$8,609.63	\$2,632.53	\$11,242.16	\$695.41	\$5,043.58
						Net Decrease.....		\$4,348.17

A Sunday Morning Bible Class for Moslems in Baghdad

By REV. CALVIN K. STAUDT, PH. D.

I HAVE taught Bible classes in Sunday Schools, in Army Y. M. C. A.'s, at Summer Conferences, in a college and in a University; but in many ways the most unique class was the one which I conducted this last year for the boarding students in the American School for Boys, Baghdad. The class was made up of 22 boys—the boarding students in the Junior Department not being admitted. All were Moslems but four. On a Sunday morning students were allowed to go down street, but came back at ten o'clock, after which we gathered around the big library table in the *surdab* of the house—not an upper room, but an under room, that room of a Baghdadian house where one must retreat during the hot summer days.

The class was made up of interesting boys, boys who were alert and full of life, and yet wonderfully responsive to religious instruction and to goodness. They had typical Moslem names like Mohammed, Ali, Hussein, Hassan, Ahmed, Jalal, Khalid, Mustapha, Nejmedin (the star of religion), Nusrullah (God's help), Hekmet (wisdom), etc.

We took up, in our Sunday morning class, a single theme for the whole year; namely, "The Will of God." By looking up passages in the Bible, by recalling what we had learned in some of our text books, and by relying upon our general knowledge and intelligence, we all agreed that God really has a plan for the world, and that He wants each one of us in his own way to accomplish His purpose. We saw how Jesus and His students and Paul became certain of their appointed part in doing God's will. Do we know what God's will is for us, and knowing are we willing to obey? This led us into the problem of purity, honesty, unselfishness and to the very heart of religion—prayer and the spiritual life.

The last session of the class was held on the tenth day of Muharram, the day when those horrible Muharram processions reach the climax of intensity and suffering; and then end. A procession, lasting for about three hours, was passing

within a block of where we were quietly sitting that morning searching the Scriptures and finding wisdom (hekmet). The beat of the drums; the wailing of the women; the thud of the breast-beaters, who that morning beat themselves until their chests were almost broken, and some were; the rhythmic strokes of the chain-beaters, who lashed their bare backs with iron chains until the blood flowed—all these weird sounds came floating into our room that morning.

And why this awful procession? It was to commemorate the treachery and tragic death of Ali and Hussein, long ago. But more than that. Those who took part in the procession, and especially those who beat themselves, and those who paid for the elaborate paraphernalia, and those who sympathetically observed and wept as the scenes, like a Passion Play, were represented—all believed that they would get merit from God and that they had gained salvation through this performance.

It was the tenth of Muharram in the Moslem world; but, strangely coincident, in the Christian world it was Pentecost, and this particular Sunday, June the eighth, was set aside to commemorate and celebrate the nineteen hundredth anniversary of the descent of the Holy Spirit. There were Pentecostal celebrations in the churches throughout Christendom. Ministers were praying that this Spirit may be in the heart.

On this day in an under room—the noise of the Muharram processions striking our ears, but the Spirit of God filling our hearts—some searching questions were put. Do you think God has a plan for Iraq? Are you willing to help God in that plan? Can you be pure and honest and unselfish and live close to God through daily prayer? Are you willing that God should have the control and authority in your life? Is the way which Jesus and His students took the best way?

These boys will no longer go the old way, the way of the Muharram processions; how far they will go the new way, the way of Christ, God only knows. Baghdad, Iraq.

Warm-Hearted Doctor Grenfell

BY ELIZABETH BLEMKER, Canton, Ohio

Awarded Third Prize in Group B (12-14 years) in the 1930 Stewardship Essay Contest

TO choose to live with and help the people of frozen Labrador instead of living in beautiful England takes a very warm heart. In this way Sir Wilfred Grenfell has rightly earned the name of Warm-Hearted Doctor Grenfell in Frozen Labrador.

Grenfell was born February 28, 1865, at Parkgate, England. His father taught the village school. Grenfell spent many happy hours playing and swimming in the River Dee, which flowed by his house.

While still young he was attracted to a village doctor because of the help he gave to the people in relieving them from pain and restoring them to health. This created a desire in young Grenfell also to become a doctor.

After completing his medical studies he started his work among the North Sea fishermen. He did wonderful work among these people who were so sorely neglected.

In 1891 Grenfell was asked by the Royal National Mission to Deep Sea Fishermen to go and help the fishermen of Labrador. Should he go? He thought of the Good Samaritan and decided the right thing to do was to go.

In the spring of the next year Grenfell and his crew set out for Labrador. Upon reaching the coast of Labrador they found range upon range of hills, reaching north and south as far as the eye could see. Had the ship been painted scarlet with gay banners flying on it, Grenfell could not have attracted more attention. The small fishing boats came up around the ship and the fishermen came aboard to see who these people were and what they wanted. When the men found out that Grenfell was a doctor, they soon had many patients for him. When these people were sick they would have to wait without medical aid, and many of them died because they had no doctors.

When he saw the conditions in which they were living his heart ached to help these who so bravely faced these terrible hardships. Never before had he seen such

distressing scenes, and he felt that the world owed these people something different from what they were getting, so he made up his mind more than ever to help to supply it.

Very soon a hospital ship was fitted out and it could be seen cruising up and down the bleak and barren coast of Labrador, setting the doctor ashore to help the people. Not only did he render physical service to the body but never did he forget that he was also a missionary and that the people needed the gospel. He found many different ways to improve their condition.

Not only did he do the above but he also interested himself in their economic life, realizing that if they were to be helped permanently they must be lifted out of their poverty. So he helped them to organize co-operative stores and to secure co-operative marketing for their produce. All this was very hard to make them see at first, but Grenfell was sure of final results. In that way, too, he has brought great blessings to the people of Labrador.

He, himself being a highly educated man, knew that education must be brought within the reach of these people. Grenfell not only thought of educating the adults but also the children because he knew that the future of Labrador rested on their shoulders. Schools were built and teachers were sent to teach the children.

With these motives back of it all the work expanded. At one time when Grenfell made a trip to England he attended a meeting of the Council. The following was one of his personal reports: "Our report to the Council in London, followed by the resolution sent by the Newfoundland committee, induced the Society to repeat the experiment on a larger scale the following spring. Thus, with two young doctors, Elliot Curwen, of Cambridge, and Arthur Bobardt, from Australia, and two nurses, Miss Cowardine and Miss Williams, we again set sail the following June."

Several interested people gave money to build hospitals and other buildings. Grenfell appreciated this very much. He also went to the people of the United States and England to secure funds.

Grenfell and his helpers soon began to make many friends in the United States. Some of these friends formed the Grenfell Association of America. This organization has done many things to help the people of Labrador. Similar organizations have been organized in Canada, Newfoundland and Great Britain.

What is the secret back of all this labor and sacrifice on the part of Doctor Gren-

fell? The answer is his great love for God and for suffering humanity.

In his autobiography we read the statement: "Creeds when expressed only in words, clothes or abnormal life, are daily growing less acceptable as passports to Paradise. What my particular intellect can accept cannot commend me to God. His 'well done' is only spoken to the man who 'wills to do His will.'" Again he says: "Feeble and devious as my own footsteps have been since my decision to follow Jesus Christ, I believe more than ever that this is the only real adventure of life."

Our Young People

Alliene Saeger De Chant

EAST WIND: WEST WIND

Mrs. Buck's Story of Present Day Problems of Chinese Youth Makes Deep Impression on Camp and Conference Delegates

GOD has given us, through the mind and heart of one of His most earnest followers, a worthy book. Its title is *East Wind: West Wind*. Its author, daughter of pioneer missionaries to China and a teacher of Chinese youth under two national regimes, is none other than Pearl S. Buck, of Nanking, elder sister of our Mrs. Jesse B. Yaukey, Yochow City.

East Wind: West Wind is, in part, the story of Kwei-lan, product of old China, and of her young husband, a doctor, who for twelve years lived and studied in "far countries."

The book made such a deep impression upon me that I could scarcely wait to share it with others. I lent it first to a Negro professor friend, whose reaction was this: "I finished the book right in the midst of examinations! It was very interesting and one sympathized so with the little heroine who so heroically made the attempt to adjust herself to conflicting cultures. She was lovable altogether."

It was time, then, for Kiski conference, and I took *East Wind: West Wind* with me. One day we dramatized parts of it in the class, *Quest of World Friendship*.

A pre-medical student took the part of the doctor-husband, and a shy, dark-haired high school girl, garbed in my Chinese costume, was Kwei-lan.

And at Camp Mensch Mill the book was almost worn out, for it was used in dramatization; excerpts were read to the boys at "Pink House" during "Family Hour," and a councillor, who asked to keep it for three nights, reported, "My girls just love it!"

In order, therefore, that we may all share with Mrs. Buck her love for the youth of China, and her deep understanding of the problems they face, I quote several pages from chapter seven: (Kwei-lan, "A Chinese Woman Speaks"):

When I look back now, I realize that my husband's interest began in me that evening. It seemed as though before this we had nothing to talk about. Our thoughts never met. I could only watch him wondering and not understanding, and he never looked at me at all. When he spoke it was with the courtesy of strangers to each other. I with shyness toward him, he with careful politeness that overlooked me. But now that I had

need of him he saw me at last, and when he spoke he questioned me and cared to hear my answer. As for me, the love that had been trembling in my heart for him steadied into adoration then. I had never dreamed that a man could stoop so tenderly to a woman.

When I asked him how I could unbind my feet, I thought, of course, that he would merely give me directions from his medical knowledge. And so I was astounded when he himself fetched a basin of hot water and a roll of white bandage. I was ashamed. I could not endure having him see my feet. No one had seen them since I was old enough to care for them myself. Now, when he set the basin on the floor and knelt to take my feet, my whole body burned.

"No," I said faintly, "I will do it myself."

"You must not mind," he answered. "I am a doctor, you remember."

Still I refused. Then he looked me steadfastly in the face.

"Kwei-lan," he said gravely, "I know it costs you something to do this for me. Let me help you all I can. I am your husband."

Without a word, then, I yielded. He took my foot, and gently he withdrew the shoe and the stocking and unwound the inner cloth. His expression was sad and stern.

"How you have suffered!" he said in a low, tender voice; "how wretched a childhood—and all for nothing!"

The tears came into my eyes at his

words. He was making useless all the sacrifice, and even demanding a new sacrifice!

For when my feet had been soaked and bound again more loosely, intolerable suffering set in. Indeed, the unbinding process was almost as painful as the binding had been. My feet, accustomed to constriction, gradually stretched a little, and the blood began to circulate.

There were times in the day when I tore at the bandages to unfasten them and bind them more tightly to ease me; and then the thought of my husband and that he would know at night made me replace them with trembling hands. The only slight respite I could get was to sit on my feet and rock back and forth.

No longer did I care how I appeared before my husband, or look in the mirror to see if I were at least fresh and neat. At night my eyes were swollen with weeping, and my voice rough with sobs I could not control. Strange when my beauty could not move him, my distress did! He would comfort me as though I were a child. I clung to him often without realizing in my pain who or what he was.

"We will endure this together, Kwei-lan," he said. "It is hard to see you suffer so. Try to think that it is not only for us but for others, too—a protest against an old and wicked thing."

"No!" I sobbed, "I do it only for you—to be a modern woman for you!"

He laughed and his face lighted a little. . . . This was my reward for pain. Nothing seemed quite so hard afterwards.

Children's Corner

The Chinese have many legends about the moon—the goddess of the moon, the man in the moon, journeys to the moon, trees in the moon, the frog in the moon. But the one your "Miss Alliene" likes best is the story of "The Hare in the Moon." And what an old story it is! It dates back to the year 646!

"At the beginning of the ages," says the legend, "there were a fox, a monkey and a hare. One day the god of heaven changed himself into an old man and came to the fox, the monkey and the hare, and asked them for food. The fox brought a

carp to the old man and the monkey brought him fruit; but the hare came back empty-handed. And because the little fellow grieved that he had nothing to give, what do you suppose he did? He threw himself into the fire that the old man might have roast hare to eat.

"The old man took the roasted hare and said to the fox and the monkey, 'I am moved by his devotion and will not destroy his name in the world.'"

And he sent the hare to the moon and there he is to this very day.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Calling in a Moslem Home in Mosul

AMONG the many interesting Moslem homes I have visited in Mosul, one stands out more vividly than all the others—the house of Sulaiman Beg. Situated in the center of a great number of strict Moslem homes, it is the most extensive and largest of them all. After one goes through narrow, crooked, dusty or muddy (depending on the season of the year), odoriferous beyond description, dismal streets, one arrives at a large, unimpressive door. The old crippled man in ragged clothes, reclining on a stone ledge beside the gate house, is expressionless as we foreign women pass.

Who would have thought mud walls could hide such a fascinating scene? In the center of a courtyard, paved with large stones, is a small garden where grow the loveliest of roses. Some oleander bushes are also in bloom. With a glance to the right and left, one would think he was in a menagerie. There are stables of cows, sheep, goats, horses, donkeys, mules, oxen, and the young of all of these gambol about the yard. Green parrots, long-legged herons, Persian nightingales, cooing pigeons, waddling ducks, quacking geese, crowing roosters, cackling hens, chirping sparrows, chattering swallows, all announce our arrival.

We do not linger long in this barnyard, for above the stables a number of Moslem men loiter on the balcony. This is the home of the male members of the household. Not entirely, however, for as I pass a stable where a young calf is appeasing its hunger, I notice an old slave woman lying on the floor beside a small baby. What a sight indeed, but alas, she has many sisters in Mosul whose plight is worse.

We mount a stone stair that opens into a smaller courtyard which seems to be surrounded by rooms. We are ushered to one of these by a retinue of servants. Just as we seat ourselves on mats covered with white muslin, the only furniture in the room with the exception of a crude, uncomely bureau, our hostesses enter. Wagiha Khanum, the chief lady of the house, a woman of genteel manners, makes a favorable impression as she begins the conversation. Her sister-in-law and five young daughters of about teenage seat themselves after elaborate and wordy greetings. But that is not all the audience we have, for soon the same retinue of servants that met us in the harem quarters enter and sit cross-legged on the floor.

One reason why I like calling in this feudal castle is that the conversation takes a higher form than one usually experiences in Moslem homes. Sulaiman Beg's family is thrifty, progressive to a certain degree, and the conversation turns to the farms, markets for products, fruit crops and so forth. If one is going to enjoy the call, one must know something of the history of the family. Over a hundred years ago, Yunus Beg, of whom Sulaiman Beg is a descendant, was the first man of Mosul in social and political standing, a Christian, a man of honor, wealth and piety. Some years later the Turks invaded the city and gave the old landlord two alternatives. He and his house could become Moslems and retain their position in the city, or remain Christians and bow before the yoke of the Turks. Oh! the weakness of character that makes a man give up his God for position and prestige! Yet Yunus Beg is not unique in this respect for his kind are legion in our own day.

The family seldom permits marriage outside its own house. Wagiha Khanum is one exception. She is a daughter of a wealthy Kurdish sheik and was sold to the lord of the Yunus Beg house at the age of twelve. She was brought to Mosul, not knowing a word of Arabic and was a stranger, yet a wife at twelve. The girls of the house will remain unmarried most of their lives because there have been no cousins to whom they can become wives. The health of the family has degenerated so much by inter-marriage that many of the children die before marriageable age. This family considers it their great misfortune that the baby boys are the ones that usually die when young.

We drink tea and then our evangelistic worker asks me to read a Bible story to them. They are very attentive as I read in broken Arabic the story of the boy Samuel. The servants are interested in the pictures in the book and, for a long time, they talk in undertones about the story. The girls have no education be-

cause they never go out of the house, except in the springtime when they spend a few months in their country home some miles outside the city. They look very sad and lonely in their dark dresses, black bands around their heads and long dark braids of hair down their backs.

What can a missionary do for such women? They are bound hand and foot by family traditions, by moral degradation, by horrible teachings of Islam. But true Christians must not be discouraged. Time, patience, prayers, faith in a Saviour will win them. The work of God's kingdom is not accomplished in a day. As we leave the house, always implored to return, we feel that we are just a little closer to the hearts of these people than we were before. How I love to share my pleasures of living and my experiences of Christ with these forlorn handicapped women! Such is one house of Islam.

EFFIE MAY HONSE,

American Girls' School, Baghdad, Iraq.

A Passion Thought for Our Thank Offering

Someone has died for you, buying your all,
Someone has suffered pain, drinking its gall.

Would you keep back, my friend, what Jesus sought?
Give Him the heart and soul agony bought!

Give Him your earthly gold—little enough—
Given to Him who gave life's very stuff.

You have a box that your thanks should have filled,
Bring it that souls may be fed and be stilled.

Denver, Colorado.

MARGARETE STRACK FISCHER.

Quiz

1. *How did Pastor Swen invite Synod to meet in his town?*
2. *What good news have we had concerning "The Treasure Chest" in India?*
3. *Where were watermelon seeds served during the intermission at a World Day of Prayer observance?*
4. *To what home mission worker is it suggested that your society send a Christmas box?*
5. *Give an example of the discouragements experienced by the pioneer missionaries in Japan.*
6. *Why is the house of Sulaiman Beg Moslem, when his ancestors were Christian?*
7. *What Hungarian Church has a fine Girls' Choir?*
8. *How many times have the Christian women of Shenchow, China, observed the World Day of Prayer?*

World Day of Prayer—Shenchow, Hunan, March 7, 1930

For Use With Announcement At December Meeting of the Woman's Missionary Society

Dear Friends in Christ:

Thank God's grace very much, although our lands are different we believe Jesus that He made us to be one body. We have one Lord and God and therefore have no division of race and nation.

Although we are separated by the barriers, yet we can pray and be one in Christ. This mysterious power of God in His grace I cannot explain.

Many years before I was born again in Christ, I did not know the importance of the words "World Day of Prayer" or of other meetings like this, but now that I have the life of Christ, I know the value of such a prayer meeting.

This was the third time that the Christian women of Shenchow observed the World Day of Prayer. (First in 1927, second in 1929 and third in 1930).

I think you will be glad to know about the condition of this prayer meeting, so I will tell you now.

There are two Christian groups in Shenchow, one at the East side of the city and one at the West side. At this

Day of Prayer on March 7th, 1930, the Christians of the Evangelical and of the Reformed churches all came together at a central meeting place. Beside these, many interested friends were also welcomed.

The service was held from 11.00 A. M. to 4.00 P. M. We used the program sent to us from America for our order of service. It has an English song for four voices. We changed it to sing "There's a Stranger at the Door" in the Chinese Hymnal. This hymn was sung by Miss Zierdt, Miss Weil, Mrs. Chu and Ruth Liu.

Mrs. Suhr, of the West Gate Evangelical Mission, reported on the World Day of Prayer and how it was observed in other parts of the world last year.

More than one hundred women attended on this day.

We divided the program into two sections—the East Gate Group taking from 11.00 to 1.00 P. M. with Ruth Liu as leader; then we had rest, drank tea, ate watermelon seeds and assembled for a



AT THE WORLD DAY OF PRAYER MEETING, SHENCHOW, CHINA
Miss Zierdt in rear middle section; Mrs. Hilgeman and Mrs. Suhr (Evangelical)
to left of tree at left; Miss Liu, in white, to left of same tree, near Mrs. Suhr.

photograph. The West Gate group taking from 1.30 to 4.00 P. M. with Mrs. Peng as leader.

At present the women of East Gate Church have a hand work class. The women give one day's time a week; the things made are sold and the money received in this way is used for the spread of the Gospel among the women in this section.

I hope you will pray for us that the Grace of our Lord and the joy of Christ will be with us all.

Very cordially yours,

(Signed) RUTH LIU.

In 1931, the World Day of Prayer will be observed on Friday, February 20th. The program theme is "Ye Shall Be My Witnesses." May every society participate and make early plans for its observance.

Christian Literature

FROM our Thank Offerings this year \$200 will be given toward the great interdenominational project of procuring Christian Literature for women and children in Mission Fields. The following news items from the Committee on Christian Literature will, therefore, be of particular interest to members of the Woman's Missionary Society.

New Magazines

For some years, the Committee on Christian Literature has published "The Treasure Chest," the first and only Christian children's magazine in India. Miss Ruth E. Robinson, of Bangalore, is the editor of this delightful magazine, each issue of which contains stories, biographies, pictures, and all the various departments that appeal to children. After a time, the success of "The Treasure Chest" was so great that a demand arose for editions in various vernaculars, and four editions were published, in Marathi, Gujarati, Tamil, and Hindi.

Now news comes from Miss Robinson that it has been possible to make an arrangement for a Christian Indian publisher to take over the publication of these four editions, and also to add two others, one in Kanarese and one in Telegu. This publisher agrees to take all responsibility for the publishing and the circulation of the magazines, and asks only that our Committee provide for a translator. Miss Robinson finds that she can secure an educated and competent translator in each language area for \$50 per year, thus making the cost to us only \$300 for the six vernacular editions. She has already secured a Brahmin convert

for the Telegu edition. All these vernacular editions will contain exactly the same material as is found in "The Treasure Chest," and so we will secure the strong Christian and evangelical atmosphere which now marks the paper.

When news of this opportunity reached America, steps were at once taken to supply the need. A gift of \$50 was received to pay for the Tamil edition. This will circulate among the children of South India. It has also been possible to secure a gift for the publication of the Telegu edition and several women are considering other vernaculars.

A most beautiful incident came in connection with the death of Mr. William A. Montgomery. His illness had prevented Mrs. Montgomery from giving the lectures at Northfield. When the news of his death reached the Conference, the session devoted to the interests of Christian Literature was being addressed by Mrs. Henry W. Peabody, who in her inimitable fashion was setting forth the work and the needs of Christian literature. It was proposed that the offering be devoted to beginning a magazine in Burmese, which should be based upon "The Treasure Chest" in India, in memory of Mr. Montgomery. The sum of \$500 was subscribed for this purpose, thus insuring the beginning of a magazine in the land of Burma where there is no children's magazine in a population of 13,000,000.

Last year the Committee secured funds to begin a Korean magazine and this year the first copies of the March and April numbers of this magazine were shown at Northfield.

A young girl just graduated from Gilling College has been selected by Miss Laura M. White to help in the translation and the writing of books being published by the Women's Committee on Christian Literature in Shanghai. Mary Liu has had a most tragic and romantic history and has been raised up by God to do a work for which she seems wonderfully fitted. She has just completed the translation of "From Jerusalem to Jerusalem," and the book is now in press. She is working on the translation of "The Treasure Hunt" whose translation and publication was paid for by the delegates at the Winter School of Missions in St. Petersburg, Florida. She has also just completed the translation of "Silas Marner."

More About the Treasure Chest

From many quarters we hear of the interest of Indian school children and others in the magazine. Among the letters that reached the Editor's desk this year was one from a school-boy in the Nizams Dominions which contained these enthusiastic sentiments: "Your crowded

magazine has loaded our school with kindness from day to day. It is our truest friend, our most cheerful companion, and our friendly adviser on all occasions, bringing forth all the hidden treasures which we did not before possess." Another letter from an Indian boy in the West Indies reported that "The Treasure Chest" had been recommended by a Hindu professor lecturing in that quarter of the globe. We are glad to think the magazine, among other things, is a link between many young people of Indian and distant lands. The Friendly League Letter-Box is always a popular feature, in which are published the names of students, Indian and foreign, wishing international correspondence.

The work of providing Christian literature for children and young people is one of limitless opportunity and almost overwhelming appeal. The Committee lives in the belief that the day will come when this field, incredibly neglected hitherto, will be recognized as one of the most important phases of missionary service.

A Christmas Carol

(Tune—"Holy Night")

PEACE and Good Will—Peace and Good Will,
Hark! the strains are echoing still;
Over the centuries past and gone,
Never was heard so sweet a song
As Emmanuel, as Emmanuel.

Peace and Good Will—Peace and Good Will,
Hearts are yearning, waiting its thrill;
Hoping, longing—doubting all past,
Comes fulfillment—and Peace at last
As Emmanuel, as Emmanuel.

Peace and Good Will—Peace and Good Will,
Still it's calling, calling us still;
Never a song as sweet as this,
Never the joy, never the bliss,
As Emmanuel, as Emmanuel.

—F. W. WORKMAN.

For use with the Christmas Program of the Woman's Missionary Society.

Has It Occurred to You

that

A LIFE MEMBERSHIP IN THE WOMAN'S MISSIONARY SOCIETY OF GENERAL SYNOD

is the solution for

THAT "DIFFICULT" CHRISTMAS GIFT!





A GROUP OF OUR JAPANESE WOMEN WORKERS GATHERED FOR A CONFERENCE OF WOMEN EVANGELISTS AND PASTORS' WIVES

Members of the Board are seen (left to right): Mrs. Inomata and Mrs. Yoshida, sitting at extreme left; Mrs. Faust, standing in row above; Mrs. Seiple, sitting, same row; Miss Lindsey, standing in top row fourth from the left. Rev. Mr. Lee

The Women's Evangelistic Board

THE Women's Evangelistic Board is made up of three members of our Reformed Mission: two members from Tohoku Classis of the *Nihon Kirisuto Kyokwai* (The Church of Christ in Japan) and one member elected by the women evangelists from among their own number.

This last member is Miss Shige Nakasone, a graduate of the Bible Training Course of Miyagi College, who has a very interesting story. She comes of a well-to-do family in Takasaki, near Karuizawa. Having become a Christian while in high school, Miss Nakasone decided that she wanted to enter the Bible Training Department of Miyagi College of which she had heard from a Miyagi graduate. But when she arrived in Sendai, with her mother, to enter school, her mother said she must enter the English Course of the College. Much dissatisfied, she studied English for a week, then went to Dr. Faust and said, "I must study in the Bible Training Course." Dr. Faust assured her that if her parents were willing, he would gladly enter her in that course. Finally they consented, but stipulated that she should not think of going into Christian evangelistic work after her graduation.

All was quiet until the summer of her Senior year, when she watched her classmates go out into various churches for their practical work. When she returned in September, she came to the Women's Evangelistic Board and asked for support for the remainder of her course. She had told her parents that she just must work for Christ as a woman evangelist when she graduated, and they had immediately

refused to grant her any funds to finance the seven months of her senior year.

Ever since her graduation in 1923, she has been a very faithful worker. Her health is not always of the best, but she refuses to give up her chosen work. I was delighted when the other women evangelists chose her last spring as their first representative on the Women's Evangelistic Board. Her staunch character, her earnestness of purpose, and her consecration to the service of Christ, together with good judgment and a native frankness, make her a most valuable addition to the Board which has in charge the work she has chosen as her own.

Mrs. Yoshida is the wife of Rev. Kikutaro Yoshida at Omiya. Miss Nakasone took her place on the Board last May, when a new rule for its organization went into effect. Mrs. Yoshida has for many years been one of our outstanding workers. Long ago, before her marriage, she served as matron of the dormitory of Miyagi Jo Gakko.

Mrs. Inomata and Rev. Ito are the representatives from Tohoku Classis. Mrs. Inomata, herself a graduate of a Bible Training School, is the wife of one of our oldest evangelists and with him has done notable work in several of the churches in the Tohoku field. Rev. Mr. Ito is a graduate of Tokohu Gakuin, has studied in America and, at present, is a professor in our Tohoku Gakuin Theological Seminary. Besides his teaching, he is an active preacher, and serves not only on the Women's Evangelistic Board, but also on the Joint Evangelistic Board which supervises all the evangelistic work done in connection with The Reformed Mission.

LYDIA A. LINDSEY.

Note

Within the past year Mrs. Lizzie A. Poorbaugh Cort was enrolled as a Member in Memoriam of the W. M. S. G. S., through Somerset Classical Society of Pittsburgh Synod. Mrs. Cort, widow of the Rev. Cyrus Cort, D.D., passed away on April 26, 1927, at the home of her niece, Mrs. Charles K. Edmunds, who

then resided in Baltimore. At that time, as well as at the time of her enrollment as a Member in Memoriam, reminiscences of her pioneer work in Japan were stirred in the hearts of many. So that others might know, the article "A Backward Glance" was requested. The writer is a sister of Mrs. Cort.

“In Perils of Bandits”

(Continued from September Issue)

ABOUT six o'clock that evening, we reached the awaiting launch. Our tickets gave us space on the launch trailer, although there seemed to be a number of *extra* passengers on this second launch. We had reason to believe that these new passengers were members of the Changteh Chamber of Commerce, and some rich men's sons who found it healthier to be out of Changteh while the bandit raids were going on. These men were dressed roughly but their appearance and speech betrayed them as men who belonged to a different state of society.

This launch was tied up near enough to the shore that passengers could go on and off over a plank laid from shore to launch prow. In ordinary times, this shore dyke would have been under water, or nearly under. But the dry spell had continued long enough that straw sheds had been put up on the dyke, providing a regular series of cheap eating places—which could hardly be called Childs' Restaurants. We had supper at one of the places.

The next morning at daybreak we were under way and the launch steamed along fairly briskly until 10.00 A. M. Again we struck low water. Row boats came up and took off the passengers, and all started out in good time but soon even these row boats were sticking in the mud and passengers were wading ashore to lighten the weight of boats. Most of us walked for awhile, and some of the men walked from 10.30 until some time during the late afternoon, when they had reached the third launch. For my part, I stayed on the row boat with the baggage, a Chinese woman and an old man. Our boats didn't reach the launch until six o'clock in the evening, and we were worried that all available space might be taken before we arrived. Fortunately, several of our party were there and were trying to keep some of the space that belonged to our tickets. Pastor Swen seemed the most cheerful one of our party, because he was having so many new experiences, and delighting in all of

them, but this last transfer seemed trying even to his patience. My cold had become considerably worse.

Again we started the next morning at daybreak. The "cold" turned into some kind of a congestion that made breathing none too pleasant, and I did little more throughout the day than to inhale Vick's Vapo Rub and hope that we would reach Changsha soon. Evening came on, and we saw shore lights, which we thought might be Changsha city. We hoped to reach the region of those lights by eight or nine o'clock. But the lights seemed to belong in other directions as we approached them. Even at 10 o'clock, we couldn't tell how near we were to Changsha—no building outlines were visible. By eleven o'clock they were saying that we would soon be up to the wharf. When the boat finally came to a standstill, it was nearly twelve o'clock and too dark and rainy to consider going ashore through streets that we did not know. So we unrolled our bedding to spend another night on launch boards.

The following morning we went ashore as early as possible, and we, as well as the Chinese delegates, reached our allotted rooming places in time for breakfast. I found that two cups of black coffee stimulated me enough so that I did not mind too much the slight infection in my right lung, which a Mission doctor later pronounced me to be entertaining.

The Synod Meetings of the Two Hu's had already started. Delegates whose districts were connected by bus routes or regular water routes had received notice and had been able to assemble at an earlier date than the one which had originally been set. The Mott meetings, held in Wuchang, were the reason for rushing the Synod meetings. Nevertheless, our delegates were able to be present for three full days of the meeting. Many were the plans and discussions about the Chinese Church assuming more responsibility for activities that had formerly been the entire responsibility of Missions and missionaries. Chinese and foreign

workers seemed to share equally in the zeal for mutual responsibilities and even co-operation for extending the Christian faith in China.

Our up-country delegates were keenly alert to all of the plans and suggestions made during the sessions. Some of the discussions showed them that church organization was in a state of progress which was more than they expected, and which was very encouraging. At the close of the sessions, delegates discussed places of meeting for next year, and various persons, as they extended invitations from their districts, extolled the merits of their particular places—much as is the custom everywhere. The delegate from the most western point, our Paotsing pastor Swen, who wears a quaint St. Peter beard and always has a gleam of keen interest on his face, listened to these invitations until the most easily accessible place was almost decided upon. Just then he asked for the floor. In a voice full of joyous enthusiasm, he invited the Synod to meet at Paotsing; “for,” said he, “of all places, Paotsing is most easily reached. All you need is grass shoes for your feet, and to just keep on walking from where you start until you get there. And Paotsing can supply the grass shoes for your return trip.” The humor of the Synod was pleased. They thanked Mr. Swen and laughed with him. Many seemed to catch his enthusiasm of rejoicing over hardships that made more valuable his work for the Lord.

After Synod meetings, we went our various ways—some of us to meet again a few weeks later on our return trip to Shenchow. Mr. Snyder and I went to Yochow to join our fellow missionaries in a busy week of Mission Meeting. Later, we went on to Hankow to buy supplies and to see some person able to fill cavities in teeth. There were very good train accommodations from Changsha to Yochow, and from Yochow to Hankow.

Our purchasing lists for things from Hankow were many and long. Numerous Chinese friends had asked us to bring articles for them. The Hankow days were busy ones, but time for returning did not come too soon, because we wanted to be getting back before summer heat came on. By mid-May, the weather was showing a tendency to get hot. Quite necessarily for our return, there had been enough rain to raise the water in the rivers. Straight launch service to Changteh was resumed, which meant four days of launch riding without the necessity of transferring to small row boats.

We accumulated quite an amount of luggage for ourselves and others: cases of sugar, cases of milk, medicines, clothes trunks, cloth supplies, books, etc. But we were glad to feel free enough again to plan to take baggage and supplies on up country.

GRACE WALBORN SNYDER.

Shenchow, China.

Items of Interest

Miss Effie May Honse, of the American Girls' School, Baghdad, Iraq, spent her vacation with Miss Palmer, principal of the American School for Girls, in Hamadan, Persia. Miss Honse wrote, “It is delightful to be cool again after the sweltering heat of Mosul. I am looking forward eagerly to beginning my teaching this fall in Baghdad.”

* * *

The Department of Life Members and Members in Memoriam reports three memberships received during the month of August:

Life Members

Midwest Synod, Chicago Classis—Mrs. J. N. Naly, Dakota, Ill.

Potomac Synod, Maryland Classis—Mrs. Chalmers Wilson Walck, Elm Street, Frederick, Md.

Member in Memoriam

Midwest Synod, Kentucky Classis—Miss Olga Marie Raeber, 1032 Dixie Highway, Louisville, Ky.

* * *

Please make the following CHANGE OF ADDRESS in the Directory of the July, 1930, issue: Statistical Secretary, West Ohio Classical Society, Mrs. W. T. Kinzer, 708 W. Wayne Street, Lima, Ohio.



"WE'VE ALL COME FROM ZION"

Zion Church, York, Pa., was represented at the Hood Missionary Conference by these seven delegates. Mrs. George I. Spangler, second from left, standing, is the Recording Secretary of the Classical Woman's Missionary Society and the aggressive Secretary of Reading in her own society. Mrs. Joseph F. Heisler, standing next to her, is the

adult advisor of the Girls' Missionary Guild. Alice Gilbert, standing at the right, is the president of the Guild. Grace I. Ryan and Anna Garrett, the two in the front row, are the leaders of the Mission Band. Miriam Fink stands at the left and Dorothy Nickol kneels in the center.

On the first Sunday after the Hood Conference, the Young People's Division of Zion Sunday School met in separate session in the Church auditorium and the five girls gave impressions of the Conference. It was not the giving of the schedule of the Conference, as is sometimes true of reports, but a distinct impression gathered from study class, an address, or a certain hour. They were well received by the group of boys and girls.

We feel sure these seven will lend new zeal and enthusiasm as well as much information to their respective circles.

* * *

We welcome into the circle of Woman's Missionary Societies the one reorganized in Trinity Church, Adamstown, Maryland. Miss Ruth Kreig is the president. Reorganization was effected July 24, 1930, by Mrs. Annabelle Grantham with 10 members.

Out of the Golden West



GIRLS' CHOIR OF THE FIRST HUNGARIAN REFORMED CHURCH OF LOS ANGELES CALIFORNIA, REV. A. HADY, PASTOR

Rev. Mr. Evemeyer writes, "It is a fine group doing a splendid piece of work."

A Backward Glance

FORTY-FOUR years ago, on a bright June morning in the year 1886, two young women, Miss Lizzie R. Poorbaugh and Miss Mary B. Ault, filled with zeal and courage, love and high hopes for the success of the mission upon which they were embarking, bade goodbye to their friends, after a Farewell Service at Harrisburg, and started out on their journey to what at that time was considered a far country.

I am speaking of our first women missionaries and it is about the first named, Lizzie R. Poorbaugh (later Mrs. Cyrus Cort), that I have been requested to write a short sketch. Nothing I can say, I am sure, will tell the whole story of the strain and stress of those years; their joys and their sorrows, their failures and their successes.

As all our Church people well know, these two women were the founders of our now famous woman's college of Sendai, Japan, then known as Miyagi Jo Gakko or, in plain English, just our Girls' School.

How different was the work then from the same thing today. No fine school buildings, no equipment, no foreign-built homes, no anything. Just a little handful of pupils crowded into two small Japanese rooms with gratings for windows and in the cold winter weather no stove, only a tiny box, called a "hibachi" or fire box,

with a few bright coals in the center over which to warm numb fingers. There were not even seats, except for the teacher. The girls sat in a circle on the floor, Japanese fashion. Here Miss Poorbaugh labored for more than two years before our first school building and home for the women teachers were erected under her supervision.

In the meantime, she, with her sister Emma, lived in a Japanese house. Miss Emma, it will be remembered, came to Japan to be her co-worker, after Miss Ault's marriage to Mr. Hoy. Beautiful, dainty and attractive is such a house in the summertime but, oh, so cold and cheerless in the cold winter weather!

It was not long, however, before the "hibachi" were replaced with stoves and the paper sliding doors (shoji) with glass. That was a great improvement, but still not what people used to steam-heated houses call comfortable.

We skip over that lightly, however, for in time the new School Building and home for its women teachers was completed and both girls and teachers moved into their new quarters. The school now became a boarding school, the number of pupils increased and the work began in earnest.

Early and late from rising time till bed time it was Miss Poorbaugh (or Poorbaugh San) here, there and everywhere,



FIRST
RECITATION
HALL OF
MIYAGI
GIRLS'
SCHOOL

for, while the other teachers did their duty faithfully and well, *she* was the head and they all looked up to and depended upon her. Interruptions of every description were the order of every day. Committee meetings, school problems, here a girl "a little sick," perhaps a sore finger or a boil to be treated *by her* or some more serious trouble that required a physician's care; or a teacher with some proposition to be considered, servants to be looked after and taught, new servants or teachers to be employed, supplies to be bought, repairs to be attended to, calls of all kinds that only the "House mother" could satisfactorily answer, and so on without end. Anyone who has ever undertaken a work of that kind in a foreign land where conditions are so different—the language, the customs, habits, different ways of looking at things, *everything*—will readily understand that there must be many discouragements, misunderstandings, mistakes, and heart aches. Even the lesser worries can be very trying. For example: At one time when the main auditorium of the school building had just been repapered and put in spic and span order for commencement, a torrential downpour came through the roof as through a sieve. The soaked paper hung from the ceiling in great blisters or pockets which burst and let the water down over seats and floor, making the place totally unfit for the Commencement Exercises and dampening the ardor of both teachers and scholars.

That was only one instance. There were many such experiences, for the Japanese carpenters seemed unable to construct a roof on a foreign building so that it would not leak. That experience, troublesome though it was, was a minor worry. When our usually orderly, tractable girls became stubborn and rebellious and tried to take the government of the school into their own hands, for instance, *that* was a more serious matter and required careful handling.

Who can paint the picture or read between the lines! At that time, there were only the two American teachers and four or five Japanese teachers. Bible lessons were the main subject. In addition to

Bible lessons, however, the girls were taught English in its various branches, music both vocal and instrumental, sewing, knitting, crocheting and anything that seemed useful for them to know. All were especially fond of knitting and soon excelled their teachers. Besides her school work, oversight of things in general, and the study of the language, Miss Poorbaugh taught English to a class of military officers. Frequently she used the Bible as a text book and taught Christianity wherever possible. Always and everywhere the teaching and instilling of Christian principles was the main object. The Japanese were so eager at that time to learn the English language that they were willing to listen to Bible teaching for the sake of the English. All the missionaries made good use of that fact.

Miss Poorbaugh's teaching was sound and good. She was a woman of high principle, giving of her best unsparingly, and it is a great joy to see how the work has grown upon the foundation she laid.

The things I have here set down happened a long time ago. Conditions have greatly changed since then. *Now* going to Japan seems no different from going to New York or California, but at that time it was considered an undertaking. What change the years have wrought! The beginning seems small compared to present results, but too much credit cannot be given to our pioneer missionaries.

What I have written but poorly describes those years of strenuous service which sent Elizabeth Poorbaugh Cort home at the end of seven years a nervous wreck. She has been called up higher, but her work still remains to bear witness to her faithfulness while here below.

EMMA F. POORBAUGH,
232 South Richard Street,
Bedford, Penna.

Procured through the kindness of Mrs. Cort's niece, Mrs. Charles K. Edmunds, Claremont, Cal.

Literature Chat

CARRIE M. KERSCHNER

"SOMEBODY is always trying to climb the steepest mountains. There is no challenge in a dead level, but the Matterhorn and Mt. Everest invite every adventurous spirit to get to the top of them." The woman or girl who has not learned the thrill of doing hard things in the missionary organizations of the church has missed a great deal.

"If Columbus had turned back after sixty-five days of sailing uncharted seas, no one would have blamed him, but no one would have remembered him. Even if you have a good excuse for giving up, remember that all the rewards go to those who stick till they reach the goal sought after."

The programs of the Woman's Missionary Society and the Girls' Missionary Guild are no "dead levels"; they are a challenge to the progressive spirit of each and every member of the program committee. Never, never give up until the desired goal is reached.

The Christmas program may seem lengthy, but you will find that it will not take more time to render than other special programs. The price of separate copies of "Christmas Customs in Many Lands" is 10c. An extra copy is necessary for the organist and it would be well to keep one intact while the one in the packet should be clipped. Avoid spending too much time over the business. Render the program with all possible reverence.

October is the month when you should send any gifts that are to go to foreign countries. In searching about for a place and person to which your society may give that Christmas "special," remember a Home Mission pastor, the Rev. Mr. Loran W. Veith, R. D. 9, Dayton, Ohio. Write to him at an early date for suggestions as to what he and his group will be able to use among the mountaineers whom they are serving. Mr. Veith is pastor of the congregation to which the W. M. S. G. S. voted to give a Church Building Fund from this year's Thank Offering.

Are you, my reader, looking for a Christmas gift that will last much longer than a day? Then why not choose one or

more of the books on the Reading Course? Let us shop for you. Any of the books will delight your friends but the following are especially adapted for gift purposes because the covers are attractive: "*Leaves from a Japanese Calendar*," in which the author portrays most vividly, a true picture of Japanese life, 50c; "*Little Talks on Large Topics*," "convincingly presents the art of whole living," \$1.50; "*The Mansion*," a classic, old, but ever new, 75c; "*My Daily Meditation*," a book for the circling year for women, \$2.00; "*The Street of Precious Pearls*," a charming story of a Chinese woman and her husband, 75c; "*Wednesdays*," a book of the struggles of the eager and ambitious young immigrants whose personality is so often lost in America, \$1.50. For the discriminating man of the family you would like these books—"Temple Gardner of Cairo," C. E. Padwick—the story of a famous scholar, musician, evangelist—three in one—a missionary in Arabia—a book anyone will feel proud to own, \$3.00; "*Tiger, Tiger*"—Honoré Willie Morrow—the dramatic biography of one of the nineteenth century's most colorful personalities, \$2.50; "*The Roadmender*," by Michael Fairless, a book which has interested the English reading public for twenty-seven years, \$1.00—exquisite red lambskin edition, \$2.50; "*Protestant Europe—Its Crisis and Outlook*," Adolph Keller and George Stewart—a vivid and accurate picture of conditions in Europe—\$3.50; "*Labrador Looks at the Orient*," Sir Wilfred T. Grenfell, a book of notes relating his travels in the Near and Far East, \$5.00. In the November Chat suggestions for gifts for the other members of the family will be given.

A book of which we should like to speak at this time, and for which two units toward a diploma will be given, is "*A Cloud of Witnesses*," by Elsie Singmaster. The book contains many interesting, concrete results of missionary endeavor, 75c cloth, 50c paper. "*The Treasure Hunt*," by Margaret R. Seebach, will arrest the attention of any child of junior age, 75c cloth, 50c paper.

All societies please order from the Depository in your district—Headquarters, Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa., and the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

Girls' Missionary Guild

Ruth Heinmiller, Secretary

HAS your Guild planned to make somebody happy at Christmas time? How fine it would be if you would send a box of good things to the Indian School at Neillsville, Wisconsin, or to one of the Orphans' Homes mentioned in the leaflet, "Service Activities for the Girls' Missionary Guilds," found in the program packet. Have you thought about sending Christmas greetings to any missionaries in foreign countries?

Let the Christmas spirit prevail at the December meeting. If your meeting is held during the holiday period when the girls are home from college be sure to invite them to the meeting. Make it a guest meeting. Let the theme of your program be "Others."

Our best wishes are extended to these new Guilds:

Eastern Synod—

Cressona, Pa., St. Mark's Church—Organized by Miss Julia Wagner with 8 charter members. President, Mrs. Violet M. Romberger, Cressona, Pa.

Mt. Penn, Reading, Pa., Trinity Church—Organized by Mrs. Walter Kuntze with 7 charter members. President, Miss Lillian Fick, 2602 Perkiomen Avenue, Mt. Penn, Reading, Pa.
Northwest Synod—

Milwaukee, Wis., Immanuel Church—Organized by Miss Ruth Heinmiller with 11 charter members. President, Miss Loraine Nienow, 989 45th Street, Milwaukee, Wis.

Bibles Still Needed

IN America there are still thousands of homes and many thousands of people who have never owned, or handled, or even seen a Bible. Persons who live in older and well-established sections of our country where towns and villages are close

together or where the rural areas are evenly populated can hardly comprehend the distances which separate the isolated settlements in our vast Western states.

One of the American Bible Society's colporteurs reports that he found homes where there were sons and daughters twenty-five years of age none of whom had ever heard what the Bible was, didn't even know it was a book and when they saw it had no idea what it contained. He also found communities that were not only ninety miles from the nearest railroad, but equally as far from the nearest point where religious services occurred. After preaching in some of these settlements and leaving Bibles he was assured that his service "was the best thing that had ever come to town" and was urged to return.

A Little Story from Real Life

A colporteur of the American Bible Society found a man past forty years of age living alone in a miserable little shack near the railroad tracks in a mid-western city who said to him: "Clear out if all you've got to do is peddle Bibles. I never saw one and I don't need one."

"By the looks of things you haven't gotten very far without the Bible," said the colporteur. "Why not give it a try?" This friendly and completely disarming answer permitted the colporteur to tell him about God and to read from the New Testament. Finally the man said: "Mister, that there Book sure sounds good to me. I'll take back what I said and if your price ain't too high I'll buy it." When told it could be had for five cents he insisted on paying ten.

Two weeks later the colporteur decided to make another call on this man and was gladly received. They sat and talked about the teachings of Jesus for the man had faithfully read his Testament. He told the colporteur that he had made up his mind "to get a steady job, cut out the booze and live like a human ort to live." He thanked the colporteur for calling and said that in 20 years no one had taken any interest in helping him to be a better man.

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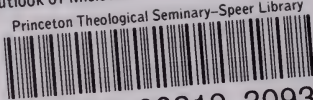
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